

# DOMESTIC MISSIONS

OF THE

## Protestant Episcopal Church.

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OCTOBER, 1865.

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### COMMUNICATIONS.

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#### *SELF-DENIAL.*

Our blessed Lord once said: "Except a man deny himself, he cannot be my disciple." The teaching of this, and other similar passages, we regard as one proof among the many, of the divine origin of His religion. Had the Saviour been an impostor, seeking to palm off a spurious religion upon the world, he would not have laid down duties for His followers so opposed to the natural inclinations of the heart. To the votary of pleasure, there is nothing pleasant in the call to self-denial. It is only those who practise the duty that feel the joy it ever gives. As children of the world, we labor to avoid tribulation, and poverty, and suffering. We are apt to carry the same spirit into religion, and to think that self can be overcome without labor—that God can be served without sacrifice. And hence, with many, religion is never regarded in the simple light of duty, never thought of, never sought, except as something which will prolong their pleasures, that when the enjoyments of time shall fail, the enjoyments of eternity may begin; an investment for the *future* merely—not the paramount, the great concern for time. Were we in possession of no evidence from Scripture to the contrary, we might well question the value of such a religion. Even the benighted heathen, who never knew the Gospel of Jesus, could see the necessity of sacrificing present comforts for future good.

From the condition in which we find ourselves placed, surrounded by enemies without and foes within, it is evident that the way of life can be entered only through the strait gate. If to gain any earthly good it is necessary to practise self-denial, how much more important does this become when we direct our aims to the bliss of heaven? Called by the very nature of our existence here, as well as by the voice of our Master, to take up the cross, to enter in the strait gate, what course of conduct does wisdom dictate?

"Except a man deny himself, he cannot be my disciple," are the words of our blessed Lord. He must exercise a peculiar vigilance over his treacherous heart, and guard against the sins which easily beset him. He must receive with the humility of a little child the teachings of God's word, and seek the kingdom of heaven in the

way He has been pleased to reveal it. But this is not all. Self-denial implies something more than the mere denying ourselves the indulgence of sinful pleasures. God requires *service*, and service implies living to Him. He requires *sacrifice*, and what does this imply? Does it imply the giving all our faculties to secure our worldly enjoyments, and the giving to Him just as little as possible? Does it imply, when He asks our time, the giving just the few hours of the Lord's day, the few moments of each week-day, and reserving all besides to self? When He requires us to abound in zeal to the Church, does it mean the little service we can render without discommoding ourselves? When He demands a portion of that worldly wealth which He has placed in our hands, does He mean the few shillings or the few dollars, the loss of which we shall not *feel*? Does He mean that we are to spend for the gratification of self to the full limit of our means, and giving Him that, and that only, which will not diminish our gratifications at all? No indeed. We cannot believe that He who has done so much for us, who, though rich, yet for our sakes became poor, will be satisfied with a service which costs us little sacrifice. It was the declaration of an inspired Apostle, that he counted all things but loss for the excellency of the knowledge of Christ. He counted not his life dear unto him, that he might successfully run the Christian race, and obtain the crown of eternal righteousness. Nor can we hope to share in this reward without partaking something of his spirit. To advance the kingdom of our ascended Lord will be the object which lies nearest our hearts. We shall shrink from no sacrifices to extend its bounds. Our money, our prayers, our labors will be freely given, as God gives us the ability and the opportunity.

Could we enter heaven having done little for Christ, "I know not where we should find society among those benevolent spirits above." It is no place of idleness. There is employment there, the very employment in which we are now engaged—the service of God; but without the discouragements, without the repeated failures, the sacrifice, without self-denial there. It is to fit us for those employments that God calls upon us to labor to extend His kingdom. And according to the measure of our zeal and faithfulness in His service *now*, will be our happiness hereafter.

N. J. S.

BRISTOL, CT.

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### THE MISSIONARY PRINCIPLE.

WHEN our Lord sent out the apostles to preach the Gospel for the first time, He gave them these instructions: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Every word here is full of suggestions to those who are charged with continuing the work so nobly begun. The preaching of the Gospel, as the foremost duty of God's messengers; the coming of His kingdom among men, the prominent feature of that Gospel; the union of spiritual blessing with temporal benefits as a means of gaining the ear and the heart of mankind; all these are topics to which we do well to give earnest heed; for these instructions are meant for the Church in all time, and they must be followed to insure success. But the last clause of the passage quoted is of special value for our guidance in Missionary work. It embodies what may be called the Missionary Principle. It goes to the very root of the matter, and shows us why and how we fail as far as we do. It must be understood and heartily accepted before the Missionary spirit can be developed in the Church; before her offerings will reach any thing like the sum they ought to; before her work will assume its just pro-



portions. "Freely ye have received, freely give." We have here a duty and its motive. First, the motive—"Freely ye have received;" that is to say, not largely, but gratuitously—without money and without price. There is nothing said specially of other considerations; nothing of the wretchedness of man without the Gospel; nothing of the claims of humanity upon our generosity; nothing even of gratitude. Doubtless all this is implied; but the prominent thought in the words is simply that of debt and duty. You owe what is demanded, and it is only honest to meet it. It is right that you should do what is required, and you sin if you fail. This is the true ground of missionary labor; other motives come in to strengthen this, if such a thing is possible, and to make that labor one of love, and therefore a delight; but underneath all other arguments there lies this—that we are debtors to God's mercy; that all our spiritual blessings here, and all our hopes for eternity are a free gift, which we can no more claim by purchase than we can pay for the air we breathe, the sunshine which lightens our homes, or the water we drink. The wealth of the world is no price for the forgiveness of a single sin. The bitterest tears can never wash away guilt. A lifetime of penitence or of strictest obedience cannot merit the love which God has made known in Christ. No deeds even of Christian valor, can entitle us to the glory which shall be ours hereafter. What shall we bring to lay down at our Saviour's feet as a payment for the blood which He shed to wash away our sin? What claims shall we press to win His favor? What entrance-fee shall we offer for admission to the marriage-supper of the Lamb? It is almost impious to make such suggestions. Of all these things, we can only say: "Freely ye have received." But is there nothing to do but to take them, then—nothing to be thought of but to enjoy them for ourselves? Yes; there is something more to be done, but not in the way of payment. "Freely give." That is the duty which rests upon all the recipients of God's bounty in the Gospel—the duty of every forgiven sinner. He must lay aside all thought of compensation for what has been given him. He must be content to remain for ever a debtor to the grace that saves him. But just because this is so; because payment is out of the question, the greater his obligation to do cheerfully whatever is laid upon him by his Lord, and especially when that Lord's command is simply, "Freely give;" let others have the Gospel on the same terms as you have it. It is the bounden duty of us all, then, to see that the message of salvation is as free as the sunlight and the air. We have no more right to make a monopoly of the one than the other. We are as guilty in withholding it from our fellow-men, as though we embezzled an estate held in trust for others in connection with ourselves. Oh! that one might make Christian men and women feel that, who could out of their own abundance, support a missionary or build a church without cutting off a single comfort, or even a luxury! Would that they might be wakened up from the delusion that they are meeting all the claims their Master has on them by paying their pew-rent and casting a thoughtless trifle into the collection, and that they might be forced to realize that there is a debt resting upon them, never to be paid indeed, but which must be made the ground of a never-ceasing liberality—a life-long duty. If such a sense of obligation could once be roused in the Church, what a different aspect its missionary operations would assume! All questions of cost would be laid aside. All embarrassments from the want of men to go, like John the Baptist into the wilderness, would cease. Every Christian man and woman would feel that there is a treasure held in trust by them which they must share with all who will accept it, in order to be strictly honest. It is true that questions arise here as to how far this duty extends in certain cases, toward those, for instance, who have been made fully

acquainted with the glad tidings of great joy, and ought, instead of being recipients alone, to be likewise dispensers of God's bounty. But the question here is of the general obligation, not of special cases. There are multitudes within our reach, living and dying in ignorance of their Saviour, whom we might tell of His love. And as long as there are such, no Christian conscience ought to feel easy. The words, "Freely ye have received, freely give," ought to be for ever sounding in our ears. That this first principle of missionary labor requires *personal service*, in some way, of all who confess Christ before men, cannot be seriously doubted. The obligation arises directly out of the gift. It is the condition of it in all cases, and is not to be limited to the apostles in its application. If this were duly considered, there could hardly be that fearful scarcity of laborers which is our continual difficulty in the missionary field. But it is almost hopeless to try to persuade Christians of that. We must accept their decision on this point, only reminding them that they must justify it not only to themselves but to God when he shall say: "Give an account of thy stewardship." But certainly this principle of giving on the same terms we receive, does demand that want of money shall not stand in the way of carrying out our Lord's instructions. And yet this reproach does rest upon the Church, that her members withhold the Gospel because it costs too much to preach it; that it weighs human souls for whom Christ died, with sordid gold; that it hesitates to give dollars, and much more personal sacrifices, where Jesus gave his blood. Instead of being a great matter to give largely, that the Church may give freely, it is the least we can do. What is it to part with earthly treasure, when we think of the sufferings of martyrs? What, beside the labors of an Apostle? What, compared even with the hardships of a border missionary? More than all, what is it to be accounted of as we gaze upon the Cross and remember the price that was paid for our redemption? A man who really enters into the spirit of that sacrifice can only reply:

Were the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all.

MEADVILLE, PA.

M. B.

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### CHRISTIAN GOODNESS.

THE annals of the world are rich with narratives of great men and their achievements; of men, who, by their genius, talent, and power, have left a broad and distinct mark on the history of their times, which coming ages have not been able to obliterate. But in turning over the leaves of the dead past, and fastening the eye on names that were not born to die, how very few are there which are entitled to claim kinship with *goodness*, as well as *greatness*! Most of them that have escaped the oblivion of "time's effacing finger" are distinguishable only for renown in arms, or tyranny in the state; and when viewed simply from an elevated moral stand-point, deserve at best no better title than to be called monster-heroes. The benefit, if any, which they have conferred on mankind, has been incidental, rather than intentional, and where considerable and direct advantage has flowed from their actions, it is attributable more to the overruling power and providence of God, who is ever educing good out of evil, than to any other cause. Put in contrast with the history of such men, their achievements and their motives, how sublime is the simple record given by the Apostle of Him "who went



about doing good"! With what amazement, what absorbing interest do we read this record, when we think of the illustrious Person of whom it is written; when we take into account His acknowledged power, greatness, and glory; and more than all, when we know the grand impelling motives and incentives which actuated His great soul and heart! In unregenerate nature, with rare exceptions, the base passion of selfishness lies at the root of what the world denominates *great*. The idea of doing the divine will and promoting the divine glory is one that has ever been foreign to the minds of these whose names stand highest upon the world-scroll of honor and greatness. If it be true that in ages gone, the world by wisdom knew not God, it is equally or more true that the renowned and the mighty of the earth have had no regard in their aims and actions to the glory of the Supreme Being, whose goodness fills the world, and whose strength upholds the universe.

The God-Man differed as widely from men in general in His *motives* as in His *deeds*. If the latter were matchless, the former were wholly unearthly. Benevolence was as natural to Jesus as the air He breathed, or the pulse which thrilled His heart, while the inspiration which prompted Him to ceaseless works of love and kindness dropped down on Him as it were from the very bosom of God.

This view of Christ's life and Christ's working power is embodied in two passages from the New Testament. The one passage is spoken *of* Him, the other is spoken *by* Him. The one is the comprehensive summary of His life; the other is the lucid statement of the motive which governed that life. The one tells us that "He went about doing good;" the other affirms that He sought not His own will, but the will of the Father who sent Him. Taken together, these passages contain two important and sacred lessons for the friends and disciples of Jesus. First, their highest, holiest aim in life should be, like their Master's, *to do good*; secondly, in the accomplishment of this aim, they should, after their Master's example, seek not their own will, their own glory, but the glory of the one living and triune Jehovah, who has called them to an heavenly calling through Christ Jesus.

The Christian rule is, None of us liveth to himself. This world, so full of sin, misery, suffering, and sorrow, demands the prayers, the sympathies, and the labors of Christ's believing ones. The ceaseless activities of the Church, each separate organization and each individual of the household of faith, are summoned to lend their aid to mitigate, and, as far as possible, to remove the ills which begirt, depress, and afflict our earthly condition. The Christian's heart must be open for work, for aggression on the domain of the world's miseries, alike by an imperative sense of duty to God and to man, and a feeling of union and unison with the large heart of the all-pitying, all-benevolent Redeemer. Fellow-Christians, do we heed this summons, do we cherish and cultivate this feeling as we should? Do we open our eyes, and keep them open, to the prevailing demands which the religion of Jesus makes upon us all to be co-workers with Him, our glorious Head and Leader in keeping up and sending forth a copious, invigorating, and healing stream of charity and love, which may carry on to its final consummation His august mission of "doing good" to the dwellers on this sinful earth? Or do we at times, through weakness of faith and coldness of affection and opposing difficulties, grow weary in well-doing? Perhaps there is no one who does not at some season experience difficulty in keeping up his spirits in Christian labors. Our old nature, so essentially selfish, and so averse to putting forth energy and effort, save when we ourselves are to secure an immediate benefit, is ever clamoring for ease and idleness, which, unless resolutely opposed, clip the wings of love and gratitude, and weaken our sense of obligation for mercies received. How can we counteract.

this, but by constantly recalling to mind the noble example of the Saviour; the infinite debt we owe to Him, and, through Him, to the world of immortal creatures like ourselves, whom His wide compassion would embrace? It is this consideration which has stimulated and constrained multitudes in every age of the Gospel to untiring zeal, activity, and fruitfulness in doing good. It is this that has disseminated the everlasting Word among the nations, supported Christian missions, built churches, fed and clothed the destitute, watched over the interests of parishes and Sunday-schools, encouraged Christ's ministering servants, and laid up in heaven a memorial of good works, which, if not fully rewarded in this world, will surely be recompensed at the resurrection of the just. Beginning with the early followers of our Lord, and coming down through the ages all along, to the Howards, the Martyns, the Scudders, the Brainerds, the Nightingales, the Harlan Pages, and others of modern times, what a glorious catalogue of worthies might be written out, of those who have devoted their labors, their fortunes, and their lives to the sublime and consecrated duty of going about "doing good"! War hath its victories, its martyrs, its heroes, and its blood-purchased fruits. But more brilliant victories, more glorious martyrs, more illustrious heroes, more enduring and less costly fruits are to be reckoned up in the chronicles of Christianity; in the heaven-taught and heaven-inspired imitators of Him, who came from His Father's throne to bless mankind and restore a fallen world to God.

It is a pertinent question for each one of us to address to ourselves, What good have we done, what good are we striving to do, in the sphere and under the circumstances and with the measure of ability which God has seen fit to appoint unto us? Do we try to improve our talents, two, five, or ten, that we may possess? or have we hid our light under a bushel, buried our Lord's talents in the earth, and suffered our fleeting lives to run to waste? One thing is very certain and very solemn—the time is approaching when we will all take a retrospect of our past lives; and then, if we have not lived in vain, if we have cast our bread upon the waters, and withheld not our hand from doing good when it was within our power to do it, we shall enjoy the pleasing consciousness attendant on the close of a well-spent life, which wealth, crowns, and kingdoms cannot purchase, and which will accompany us through the valley and shadow of death into the portals of a happy eternity.

We come now to consider the *motives* which ought to animate us in our aim and efforts to do good, and these, as stated, are to be gathered from the Master's example; and what was that? "I seek not to do mine own will, but the will of the Father who hath sent me." Here, again, as already noted, the God-Man differed as widely from unregenerate nature in His motives as in His matchless deeds. It is unnecessary to dwell long on this point in our Saviour's character. Sufficient is it for our purpose to observe that disinterested zeal, love, benevolence, and activity characterized every portion of Christ's earthly history. Scrutinize it as we will, no stain, no blot affixes itself or can be affixed to any of his acts. Try them again and again, and they stand as free, as uncontaminated from selfishness as any thing we can imagine. They were as pure as the virgin snow that falls from heaven unsoiled and undiscolored upon the bosom of the broad earth. So ought our motives to be, when, like Jesus, we go about essaying to do good. This is a matter, perhaps, where all of us are liable to be unguarded. But it may help us to remember that motives are carefully weighed in the balances with God, however carelessly or partially they may be scanned by our fellow-creatures. In our imperfect state, it is almost, if not wholly impossible to divest ourselves completely of all regard to self in what we do.

The best of men will confess this truth. If it is ever in any instance done, it is only



through the power of divine grace lifting up the soul into the very similitude, the moral likeness of Christ, and removing the dross and rubbish from our corrupt nature. But what Christian does not wish, as much as may be, to wear the image of the Master? And if heavenly strength alone is able to effect this, who will not look and seek for this strength, that he may do always those things that are right and acceptable with God? It is most important for the Christian to have true and proper motives in well-doing, as well to stimulate him when he is weary, and nerve him to effort when he is weak, and make him stout-hearted when he is disposed to be discouraged, as to win for himself the smiles and approbation and rewards of his God. Indeed, but for a view to please the Holy One, how many benevolent workers would grow tired, how many Christian enterprises would utterly fail, how many parishes and Sunday-schools and missionary efforts would languish? How many poor would go unclothed, unfed, unhoused, uneducated, and undone? If the *motive-power* in all these schemes of benevolence which the religion of Jesus has originated, sustained, and vitalized, were under the dominion of spasmodic, worldly, and selfish influences, and supreme reference to the will and glory of the Sovereign Ruler and Benefactor were to be discarded, how much greater and more immeasurable than now would speedily be the amount of sin, suffering, sorrow, and moral degradation on the earth, to say nothing of the awful condition of multitudes of undying spirits beyond the grave! But, notwithstanding that impure motives do often mix themselves with incentives to well-doing, yet it is not always so, and thousands of Christians are employed in every part of the world in various ministries of mercy and charity, and for the general good of mankind, from a simple desire to do the will and win the approval of Him, to whom we must all hereafter give up our stewardship. And this is the lofty and Christ-like principle on which we should endeavor to act, while seeking here for glory, honor, and immortality, and in the world to come eternal life.

I have adverted to the serious truth that there is an on-coming hour, it may not be far distant to some, at which it will be an inconceivable comfort to be able to look back over our past lives and feel that we have not lived in vain; that our time, talents, and substance have been in some humble measure employed in promoting the Divine glory, fulfilling the Divine will, and conferring good upon our fellow-creatures. If we will keep this thought in mind, it will nerve us to duty, and inspire our souls with renewed determination to work while it is yet day, and before the night cometh wherein we can no longer live and labor for Christ. We can conceive of nothing more painful to a person at the close of life, than to be obliged to take a retrospect of his bygone days, and confess that he has failed in the great purpose of his existence—that he has lived wholly or chiefly to himself, shutting his eyes to the miseries and his ears to the cries of humanity; paying no heed to the wants of the Church, the Sunday-school, and the missionaries of the Cross; binding up no bleeding heart, drying no widow's, no orphan's tears; feeding not the hungry and clothing not the ragged; lending no help to the outcast and the unfortunate, and manifesting by no tangible proof a sympathy with the great heart of the Man of Galilee, beating, throbbing, and bursting with compassion for the sufferings and the necessities of a ruined world.

NEW-HAVEN, Ct.

S.

## MISSIONARY CORRESPONDENCE.

## ARKANSAS.

Pine Bluff, etc.—Rev. R. W. Trimble.

PINE BLUFF, July 23d, 1865.

No part of our common country demands the attention of the Church more than this south-western Diocese. Here is a vast field with a population of four hundred thousand souls, and a territory of fifty-two thousand square miles, and to-day we have but two missionaries at work, the Rev. Mr. Stout, whose temporal concerns demand most of his time, and the writer, who supports himself by manual labor. The moral condition of this country was bad enough before the war, but it is now infinitely worse. The Methodist denomination, heretofore the strongest in the State, is a perfect wreck. The Baptists are pretty much in the same condition. The Roman Catholics sustain a school and three parishes, at least I know of no more. I know of but one Presbyterian minister in the State. Think of one hundred thousand negroes just elevated to the position of freedmen, ignorant, vicious, and unlettered, now claiming the notice and Christian sympathy of the Church. Think of fifty thousand children destitute of Sunday or week-day instruction. I leave the reader to imagine our condition as regards Bibles, Prayer-Books, tracts, and general literature. The writer has not had a new book in four years, nor has he seen a half-dozen religious newspapers. Almost twelve months ago, I called attention, through the columns of the *Church Journal*, to our condition but up to this hour, no help has reached us.

Oh! is there no one to care for us? Have we, by our misfortunes, forfeited all claim upon the Christian sympathy of the Church?

We are now returning to the pursuits of peace; our citizens are returning to their homes, such as they are. But still there is some spirit, energy, and ambition left, and although we have suffered a dreadful chastisement at the hand of the All-Wise, I cannot but believe that it is all designed for our good. Indications of moral improvement are everywhere visible, and now is the time to seize upon the advantages before us. I am sanguine in the belief that in ten years we shall have regained as a

State, more than we have lost. Come, oh! come, my brethren, to our help; we need your aid, and that at once. How can we, how dare we, move indifferently, while tens of thousands of our own countrymen are perishing for the bread of life? One crumb from each Churchman's table would afford us sufficient strength to add ten or twelve missionaries to the two already here, and enable us to build three or four little churches where they are greatly needed. Who will be the first to come to our relief? The Treasurer of the Domestic Committee will receive contributions for Arkansas.

## MINNESOTA.

Mankato, etc.—Rev. Geo. C. Tanner.

MANKATO, August 2d, 1865.

I HELD my first service here Monday before Easter. The Sunday after Easter I began my regular Sunday services. Our congregation at first was very small, numbering perhaps twenty-five; and as our service was held at a time when there was none other, many of these were members of other congregations. Our first few services were held in an old log school-house, exceedingly uncomfortable. Even this place was used by other congregations, so that we could have only an afternoon service. The greatest difficulty we have had to contend against is the want of a comfortable room. This necessity has more than once been so sore as to threaten to interrupt our work, if not to break it up entirely. After a few Sundays I found a small room sixteen feet by thirty, which I hired at an expense of seventy-five dollars per annum. After occupying this for about six weeks, the building was pronounced unsafe, and we were obliged to find a room elsewhere. We had now gathered a good congregation. Indeed our room was not large enough. The prospect of no room for a chapel was quite disheartening. However, I decided to keep my congregation at all hazards, even if I preached in the open air. After some search, I found an old store-room, which was put in order, and then I went around and gave notice personally to my congregation. We are now occupying tempora-



rily this room. Since then our congregation has been increasing, and is from seventy-five to a hundred. The very obstacles we have met with have doubtless increased the interest in the Church.

Our services opened here under peculiar circumstances. No one spoke a word of encouragement, and the remarks of many were even severe. Some proffered good advice. Every one has been happily disappointed, and our progress has thus far surpassed our own most sanguine expectations. The people are beginning to regain their confidence, and a most earnest spirit for Church-work is being infused into our members.

The number of communicants at the time of our coming was three. Since then, several have removed here, and the present number is seven. None have yet been added by confirmation, the most of our labor having only tended to remove prejudices, and gather a congregation. But with the blessing of God, I trust a rich harvest is in store for the Church here.

Our present population numbers about two thousand souls. Here, as in all other western villages is found every shade of religious opinion, as well as much infidelity. The population is now increasing more rapidly than at any other period since its settlement. It is the market for a country forty miles south and west, of immense and rapidly developing resources. Into all this country immigration has been pouring this season in a steady stream.

The Committee will therefore see the great importance of this point for Church-work. This is in every sense of the word a frontier post of the Church. The Prayer-Book Service must go forth from this point into one of the richest portions of the Great Valley, a region of wondrous beauty and boundless fertility. In this region where there is now and then a Church family, an itinerant could even now do a good work.

Until the past year there has been no Protestant house of worship in the town. The Romanists, who are very strong here, have had a house for several years. There is now but one other, and this only of very limited capacity. It cannot provide in any sense for more than a very small part of the church-going people. Hence our first want is a church building; a place from which the severity of our northern winters will not drive us, and where we can meet the year round with no fears of

interruption. Nay, I believe the very existence of our mission here depends upon our having a chapel. We have therefore set about the work with earnestness. Our people here are resolved to do according to their ability, and I believe God will put it into the hearts of His faithful people to aid us. A lady from Ohio has given us five dollars, the first money for this chapel. Others have given us pledges, and we trust that the way will open for us to complete this chapel before the coming winter.

Besides my service at Mankato, I have service every Sunday at South-Bend, three miles distant. At this last point I have organized a Sunday-school of forty pupils. Most of these are Welsh, attending Welsh preaching one part of the day, and my service and Sunday-school in the afternoon. The Welsh have no preaching in English. I have also a Sunday-school in Mankato of about twenty pupils; so that in all, I have about sixty children under my charge. Here I would express my obligations to a gentleman of Newburyport, Mass., whose Sunday-school has contributed five dollars, besides furnishing us with all the Sunday-school papers we receive.

Such is an outline of our work here, its difficulties and necessities. The ground is being prepared, and I trust by the blessing of God, our next communication will contain some of the results.

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*IO WA.*

Ottumwa, &c.—Rev. W. F. Lloyd.

Ottumwa, July 3d, 1865.

VERY glad I am to be enabled to say, of the three months now past, that cheering are the signs of improvement, both temporal and spiritual, in the parish of St. Mary's.

By the blessing of Almighty God, the foundations of our new church are being laid well and truly; and in about two weeks the work will be ready for laying the corner-stone.

We had hoped that this interesting ceremony might be performed on Ascension Day, when our good Bishop made his annual visitation, but the spring season proved to be very wet indeed, and it became impossible to advance the work sufficiently to lay the corner-stone on that holy day.

I have been absent from my parishes

one Sunday during the quarter, namely, Whitsunday, which was the Sunday after our Diocesan Convention.

I spent the day with the Rev. C. S. Percival, at Grace Church, Cedar Rapids; preaching twice on the Holy Festival, and assisting the rector in the administration of the Holy Communion. It was in that church that I was ordained to the ministry, and there I preached my first sermon, the late Rev. S. Starr being then the rector. In this visit I met a host of old and valued friends, and spent three days among them very pleasantly, and I trust profitably.

The Bishop of the Diocese visited St. Luke's parish, Keosauqua, on Tuesday, May twenty-third, and met the Sunday-school, catechised and addressed the scholars, preached, administered Holy Communion, and confirmed three persons; and also, by request, baptized an infant. On Wednesday, the Bishop visited St. Mary's, Ottumwa, preaching in the evening. On Ascension day, morning, he preached again, and administered Holy Communion; and in the evening he took part in evening prayer, confirmed four persons, and addressed them, and also the congregation. I was present at all these services, and assisted in them all. The Rev. Hale Townsend, and the Rev. B. R. Gifford, were also present, and assisted in all the services in St. Mary's parish.

Our Sunday-school in St. Mary's is continually increasing. We have twelve classes, and can hardly find room for them in our little hall. One teacher and one scholar have been called from the Church militant, and are now, we confidently hope, resting in the paradise of God. Not lost, but gone before. May we all earnestly prepare to follow them, that when we are called to leave our station in the Church on earth, we may depart "in the confidence of a certain faith, and the comfort of a holy hope," that we shall meet them in the realms of everlasting day.

Our congregations are increasing so much, that our church accommodations have become too narrow. We earnestly hope we shall be enabled to get the basement of our new church finished, so that we can worship in it the coming fall.

We need very much a little aid, in the shape of dollars, to help us in this work. The parish has exerted itself to its utmost in the good work, and really deserves to be assisted in its praiseworthy efforts to erect a building for the worship of Al-

mighty God, in decency and in the beauty of holiness.

If some brethren in the Church, whom God has blessed with abundance, would send us, in this our need, five hundred dollars for the building fund of St. Mary's, it would insure the inclosing of the building this fall, and we could use the basement for our services. And this would also insure a very large increase to our congregation; for many who are not attached to the Church by any tie, are yet favorably inclined to her beautiful services, but do not care to climb two narrow flights of stairs to the little hall where our services are held. To a Churchman, this would be no hindrance; but to those who have yet to learn the beauties of the worship of our Zion, it is a decided hindrance.

May God incline the hearts of some of our wealthy brethren to send us some aid in the glorious work we have on hand, for the extension of the kingdom of our dear Redeemer in our midst!

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#### **Mount Pleasant, etc.—Rev. C. B. Stout.**

MOUNT PLEASANT, July 3d, 1865.

I have the gratification to report that several things have transpired, within the past quarter, of an encouraging character.

The Bishop made us his expected visitation on Saturday and Sunday, the eighth and ninth April. He preached Saturday evening, and twice on Sunday, confirming eight persons, who had been duly prepared, we trust, for this public profession of their Christian faith. It was an interesting occasion, and the hearts of both minister and people were cheered. Easter came, and with its delightful return eight new communicants. On Monday, the twenty-second of May, he was again with us, when he laid the corner-stone of our church. In this service, the Bishop was assisted by the Rev. Messrs. Barris, Gifford, Hale Townsend, and the rector. It being the first service of the kind ever witnessed in this town, there was a large congregation assembled in the open air to witness the very impressive ceremony, and listen to the excellent address of the Bishop. This service closed, the congregation repaired to the temporary place of worship used by the parish, when, after evening prayer, the Bishop preached and confirmed two persons—making ten for the spring visitation. On Easter-day, P.M., I baptized seven children, and on



the first Sunday in May, four others; three of the eleven, being of suitable age, answered for themselves, though they could hardly be called adults. All but two were from the Sunday-school.

The foundations of the new church are laid, the lumber is bought, the contract let, and the work now going forward. We gave up our old building to the African Methodists early in May. We shall be put to some inconvenience until the church is so far completed as to be occupied in the fall. We hope, indeed, to see it completed entire before winter. It is believed that, within two or three years, this parish may be self-supporting, with the new church finished; whereas it might have dragged along for years without it.

How often have I wished, during my long missionary experience, that we had a church-building society. Other denominations have such an institution, and their churches are built without the necessity of so much personal effort to raise funds on the part of the missionary. He must become a mendicant yet for Christ and the Church.

It is only occasionally and in highly favored places that churches can be built in these Western dioceses without aid from abroad. It is of no use to say the contrary. Of the four churches now building in Iowa, every one of them has got to be assisted, or they will incur debt, or remain unfinished.

It is poor economy the way we go on in this Protestant Episcopal Church of ours—destined, as we hope, to be the Church of the future in all this land. It is no wonder other denominations get ahead faster, when it is so difficult to awaken our people to the real facts and necessities of the case. With an amount of wealth positively untold in our communion, how small a portion is yet consecrated to the extension of the Redeemer's kingdom! When Romanism and infidelity are thriving, and neglect of public and private worship prevail, where are the ministers ready to answer the call of the Master, and the churches planted, where the people can be gathered!

In all of Iowa, with a population of eight hundred thousand souls, we have thirty-five ministers and about forty churches; and yet there are those who think Iowa should now do without assistance! What! thirty-five ministers, with only nine or ten self-supporting parishes, supply the wants of eight hundred thou-

sand souls, or the proportion of them which should fall to our care!

What is true of this diocese, is true of others. The war, we trust, is over. It has drawn heavily on the resources of the West, whose soldiers have nobly helped to save the country. We thank God for the return of peace, but there is now more need than ever for every missionary appliance to be brought into working order. Let ministers be sent out as missionaries, and supported. Let churches be built wherever called for and wanted, and let no one turn a deaf ear to the missionary's voice, who pleads for a place of worship where he can celebrate the services of the Church and preach the Gospel to perishing souls. Do not discourage such efforts. I have had some experience in the West. The Western people do help themselves; and they yet need help from others. There are parishes that cannot raise more than two, three, or four hundred dollars toward the support of their ministers, and it should not be expected that such parishes can gain strength without some suitable place of worship. In most such cases they cannot build for want of means. Such should be aided yet.

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**Lyons, etc.—Rev. G. W. Watson.**

LYONS, July 10th, 1865.

During the last quarter, the Bishop has confirmed four at Lyons and one at Clinton. The statistics of the annual parochial report from Lyons, made to the Bishop at our late Convention in May, showed plainly one great hindrance to Church work in the West—the fluctuating condition of our population. Whilst seventeen were admitted to the Holy Communion during the year ending in May, more than one fifth of the whole number (forty-two) reported the year previously, had removed. Still the parish is steadily gaining.

At Clinton, the Bishop laid the cornerstone of a church. The building, which is now being erected, is built of the limestone of this vicinity, in the early English style of Gothic. The plan was taken from a design by J. Coleman Hart, given in his book on "Parish Churches." The estimated cost is six thousand dollars. The vestry intend to finish before November first, and when finished, I feel confident it will be paid for.

**Iowa Centre, etc.—Rev. X. A. Welton.**

IOWA CENTRE, July 8th, 1865.

I have held but two services at Sheffield School-House, and one in Nevada. The former place is now within the borders of a rapidly-extending Norwegian settlement. Several families now occupy the former homes of a portion of my little congregation. There will soon remain not enough Americans for church or school. But this fact is not very discouraging to one who regards these Lutherans, with their correct moral deportment, their industrious and church-going habits, their weekly catechisings, and liturgical worship, as preparing the way for a Church which may well thank God for their good example. They have a church, (two miles from Sheffield Post-Office,) finished within a few months, capable, probably, of accommodating four hundred persons, which is so crowded that it already needs enlarging. There is another settlement of these people in the south-western part of the county, which has also its own church, and there are but two other church-edifices in the county.

Our Diocesan Convention met at Des Moines the last of May—the first time it ever assembled farther west than Cedar Rapids. To your lonely missionary, who had not for two years worshipped within the walls of a consecrated church, and who seldom sees the face of a clerical brother, it was truly a season of refreshing from on high. It was doubtless an era in the experience of some of our clergy, one of whom remarked that he could scarcely have endured the discomforts of a portion of the journey but for his knowledge that the Bishop had just passed over the road before him.

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**NEBRASKA.**

**Brownsville and Nemaha.—Rev. G. R. Davis.**

BROWNSVILLE, August 3d, 1865.

SINCE my last report went in, an event has transpired in the history of the new parish at Nemaha, which caused our hearts to rejoice. On the eighteenth of July, Bishop Talbot laid the corner-stone of St. John's Church with the usual appropriate ceremonies. The church is to be built immediately, and we hope to be able to worship within its consecrated walls by the first of November. The

church is to be a plain wooden edifice, costing about sixteen hundred dollars. When it is finished, we shall be greatly in need of a parsonage for the missionary. An acre of ground has already been given to the parish, upon which the church is to be erected. It is a beautiful site, overlooking the mighty Missouri, and when the church is finished, its up-lifted cross will be in full view of all the passing steamers. Three hundred dollars would be sufficient, with what the people could raise, to erect a plain house on the same lot with the church. I make this statement, hoping it may meet the eye of some wealthy Churchman at the east, and move him to send, from his ample purse, the small sum required to make a missionary and his family comfortable for the coming winter. Eastern churchmen know but little of the privations of the western missionary by what they read in *THE SPIRIT OF MISSIONS*, as the half is seldom told by themselves. Hired servants often fare far better, and would scorn to live as many a faithful missionary lives and toils for Christ and the Church. I do not write this in a complaining spirit, God forbid! but that those who live in sealed houses, painted with vermilion and richly furnished, may know the plain facts concerning those who have left the refinements and elegances of eastern life, to lift up the banner of the cross in the front ranks of the sacramental host, where the battle-cry of the enemy of all souls is loud and fierce. I have made several appeals to eastern parishes, who have promised to help on the good work, already so favorably commenced. And I now make this, having faith to believe that some liberal soul will be made fat in helping on a struggling parish on the western border. God grant that our prayers may be answered. I write not for myself alone, but for my parish, and those who shall come after me, to minister in holy things. My request being reasonable, I do not fear to make it. I hope soon to send you an account of the consecration of the new church, at which time I also hope to present to the Bishop a class for confirmation.

**Nebraska City, etc.—Rev. I. A. Hagar.**

NEWTON LOWER FALLS, MASS., {  
Aug. 7th, 1865. }

There is but a small amount of work for me to report since my last letter to the



Domestic Committee. From the first of April until Easter, I continued Lenten services in St. Mary's Parish, Nebraska City. For this time, I report baptisms—adult, 1; infant, 3.<sup>6</sup> On Easter-day, the Bishop made an official visitation of the parish, and confirmed six persons.

A few days later I left Nebraska City to accompany the Bishop on his northern visitation, in hope that the journey would prove beneficial to my health; but in the four weeks of our absence, we had but three or four pleasant days, and I returned more thoroughly broken down than I had been at any time before. This unfavorable result seemed to indicate the necessity of a change of climate, and entire freedom from clerical duty for a time, before I could resume my work. Accordingly, the middle of June found me on my way east for the summer.

I could not leave the work in Nebraska, with which I have been so long connected, without much regret. The Church has grown from almost nothing to such a strength that she bears a wide influence for good. And this cannot but increase in power when the new churches and parsonages now in course of erection, shall be completed in Plattsmouth and Nemaha, giving visible tokens of strength and permanence. Much more benefit must result to the Church, likewise, from the additional clergy now in the field, superseding by their residence with their people, the hurried visits of the itinerant missionary. With the labors of these two missionaries at the extremes of my former field, and the almost constant services which the Bishop has been able to give at Nebraska City, since I left, I can feel no anxiety as to my work—knowing that it is better cared for than it has ever before been. I do, however, sometimes wish that the additional men had been earlier on the ground; but until this last winter, the Bishop, with all his efforts, was not able to secure them.

This is probably the last report which I shall make as "Itinerant Missionary in Nebraska," as the entry of more clergy must change the limits, if not the character of my work, and it may therefore be well that I should give the general results of my mission. My first appointment by the Committee dated January, 1862, but the actual time employed in the field assigned me, has been only two years and one month; temporary services elsewhere in Nebraska, and in Colorado, having sever-

al times taken me from it. During that time, I baptized, infants, 43; adults, 23; presented for confirmation, 30; married 5 couples; and buried 4 persons. Such figures may show the value of the itinerant system of missionary work in thinly settled localities; although, from the necessities of the system, and the infrequency of his services, the missionary must leave open many opportunities for travelling-preachers of other sorts to come after him, and amuse themselves by trying to upset his work and establish their own, as is often done. And this is the only way in which the Church can reach such localities at all. For she does not, and will not for a long time to come, furnish money in such amounts, and men in such numbers, that she can occupy the whole land, and sow all the seed, and gather all the grain into her own garner; by which means she might obviate the necessity of sending her men on clerical scouting expeditions, to drop a seed here, and another a few miles farther on, and then to snatch a head of grain from one field, and a handful from the next—leaving all the while vastly more ground untilled, and grain ungathered than they touched at all. Even this is much, very much better than to do nothing; only, when a man is started out with a field sixty miles in length, and breadth *ad libitum*, as the Church gets a foothold, and parishes spring up, and smaller mission stations clamor for more service, and another parish from outside is tacked on to the work, and the one man has to keep the whole in operation, because nobody can be found to help him—it gets to be rather hard on the missionary, and I do not believe in that way of doing things as much as I did before I tried it. I cannot at all regret that my share in such work is done, though I should prefer to have been left by it not quite so much the "worse for wear."

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### IDAHO.

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**Boise City, etc.—Rev. S. M. Fackler.**

[THE Rev. Mr. Fackler went from western Oregon to Idaho in July, 1864. A letter from him just after his journey commenced, was published in the October number of THE SPIRIT OF MISSIONS, for 1864. His subsequent letters for a whole year (and he has recently informed us that

he sent several) failed to reach us. We much regret their loss; for their contents would have been important to the Committee and interesting to our readers. The first letter here given was written to supply in part the loss of the others. The journey of Mr. Fackler was across the north-eastern angle of the State of Oregon till he reaches Boise Valley, which is in Idaho Territory. In the second letter, also, the country described is chiefly in Oregon, the Owyhee river lying entirely in that State, toward the south-eastern angle.]

BOISE CITY, July 5th, 1865.

My next place of holding service after leaving Umatilla, was the town of La Grande, in the Grande Ronde valley. This valley is a beautiful one, and very fertile, and is about fifteen miles wide and thirty-five miles long, containing land enough for a very good county. At the time of my visit, it was in Baker county, Oregon, but by an act of the Legislature, that county has been divided, and now the Grande Ronde valley forms the main part of Union county, of which La Grande is the county-seat. The distance from Umatilla, on the Columbia river, is ninety miles. The route is up the Umatilla river and then over one of the highest ranges of this part of the Blue Mountains. The valley lies completely within the ranges of the mountain, and the name tells its general appearance from the point of approach. The eye of the weary traveller in this dry and dusty region, hardly rests upon a more lovely and refreshing scene than this green valley. A notable feature in it is the meandering of the Grande Ronde river, which winds its way easterly across the widest part of the valley, seeking an outlet in that direction; but being literally "bluffed off," it turns, after receiving a small tributary, and running to the extreme northern end of the valley, finds an outlet into Snake River, through numerous extensive cañons impassable by man. Standing on the brow of the mountain, as you approach La Grande from the west, there is a fine view of ranges which run east and form the boundary of Walla-Walla valley on the north, and of Powder River valley on the south. The grandest-looking range is the one known as the Eagle Creek Mountains. They are very

rocky and rugged, and resemble much the Wind river chain of the Rocky Mountains. And where these mountains are cut through by Snake river, that stream is impassable by any kind of craft. There is the locality of the disasters of Hunt's party, as described by Washington Irving in *Astoria*.

My first service in La Grande was on the third Sunday of July, [1864.] The congregations were good. I baptized one infant. Several families here formerly belonged to my congregation at Butteville. I gave notice of the communion on the fifth Sunday, and that the Bishop would be present. On that day we had a very interesting service. I read the morning prayer, and the Bishop preached to the edification, as I believe, of all present.

On this day I baptized one adult, a lady who, when about twelve years old, had been immersed by the Mormons, her father having joined that body for a time. I presented her to the Bishop for confirmation, and admitted her to the communion. There were at that time four or five communicants in and near La Grande. The valley, as I said, is quite fertile, and this will give it importance in a country where there is little good farming land.

On the fourth Sunday in July, I was in Auburn. This is a mining town on the head-waters of Powder river. And, like all mining towns, Sunday was the busiest day of the week, and I had but small congregations. There had been religious services held during the winter, but for months before I was there, no religious services had been held, and yet those professedly religious could not forego their gains on God's holy day, that they might be present at His worship. This is the case generally in all this mining region. An intense spirit of worldliness soon takes possession of great numbers, and makes fearfully rapid growth. Powder river valley, though quite extensive, is not very productive. There is, however, some very good land in the region of Pocahontas, a small place on the west side of the valley, at the foot of the most beautiful range of the Blue Mountains.

Having my own horses, which I bought at La Grande—one to ride and one pack-horse—I was travelling quite independently, and made my camp for the night where the river bends well in to the west, under the shadow of the mountain. This range is here covered heavily with timber—pine, several varieties of fir and larch, and has



that beautiful purple tint which doubtless induced the first white explorers to name them the Blue Mountains. The beauty of these mountains at twilight can never be forgotten.

After returning to La Grande to meet the Bishop on the fifth Sunday, I set out in the same way for Boise City. I travelled alone, camping whenever it was time to stop and I could find good grass and water. Although the weather was extremely hot, I enjoyed the trip very much indeed. I had no fear, although I knew it was not quite safe. As I passed through the Burnt river country, one of the most desolate sections in this whole region, there was hanging on a melancholy-looking yew tree, not far from the road, the body of a half-breed Indian, whose name I understood to be Greenwood. A few days before, this man and some companions, in a drunken frolic, made a raid up Burnt river, bullying the men, scaring the women and children, and appropriating fresh horses and other property at their will. As soon as the men at the different stations and ranches along the road, could rally, they defeated the raiders, took this man, who seemed to be the ring-leader, and executing summary sentence upon him, left his body hanging by the neck—a terror to evil-doers.

Boise valley is about ninety miles long, averaging a mile or so in width, of good land. This may be called the first bottom. The soil is of a dark color and very productive. More of the land is also rendered productive by irrigation. Boise City is now the capital of Idaho Territory, and is the most pleasant town that I have visited, both as to its situation and society. Quite a pleasing coincidence occurred on my first visit. The week before the first Sunday in August, without any reference to religious services, and not knowing that there would be any, the business men of the place agreed to close their houses on Sunday. And on the very day that this resolution went into effect, I held public worship, and they have had religious services nearly every Sunday since that time.

Until winter set in, I held services in Idaho City once in three weeks. If I had considered only the question of support from the people, I would have made Idaho City my headquarters instead of this place. But I rather looked to the future. Boise City may not grow very fast, but I think its permanency is certain, and there is no place near so pleasant for families.

This will induce men of means who bring their families with them into this mining region, to make a home here. The mountain ranges north and east, and south of this place, at an average distance of seventy-five miles, are rich in silver and gold. The last winter here was extremely hard, and business this season is rather dull because of the long-continued stormy weather of the spring, which hindered mining operations; but there may not be so hard a time again for years.

I did not visit South-Boise, which, in fact, is east of this place, at the time I intended to do so last fall, because my horses were stolen while I was in the Basin. I left them on a ranch near this place, and when I came back, after an absence of three weeks, they, with the whole band belonging to the ranch, had been stolen and run off to Nevada, and were never recovered. This was quite a loss to me, as well as a great inconvenience, for I was neither able to buy other horses, nor to travel in a public conveyance.

I have made arrangements to go to the Owyhee region, about seventy-five miles south of this, and will give you an account of it as soon after my return as I can. And I shall probably visit South-Boise this season. I certainly will do so if I remain in the upper country.

We have had communion on the first Sunday of every month since October. There are eight communicants; baptisms, one adult and three infants; marriages, ten; funerals, seventeen; admitted to communion, three; candidates for confirmation, two.

BOISE CITY, July 24th, 1865.

According to the intention expressed in my last letter, I visited Owyhee county, in eastern Oregon, and held services in Ruby City and Silver City, on the second Sunday of this month. Ruby City is the county-town, and is somewhat larger than Silver City, half a mile above, though I think the latter will grow faster hereafter, as it is nearer to the silver ledges on which the prosperity of the county mainly depends, for the placer gold mines are not extensive, so far as known, and will soon be worked out. The town of Boonville is about two miles below Ruby City, on the same stream, Jordan Creek, a tributary of the Owyhee, which is a tributary of Snake river. I was very kindly received, and had the pleasure of holding the first public religious service ever held

there. I took some prayer-books with me, and as there are a number of persons at Ruby City who are used to the Church, we had the full service, and by the help of several gentlemen skilled in music, we had very good chanting. A minister of the Church would be welcomed and supported, at least in part.

There will be a heavy population here, as there will be a number of quartz-mills put up, in addition to those now at work. Many of the lodes are very rich in silver, and will draw here capital and labor. If we were prepared to occupy the ground now, so as to hold regular services, I think it would not be long before these two places, Ruby City and Silver City, would be self-supporting. The congregation at the first named place at the morning service, was very good, and at the other place, at evening service at three o'clock, was rather small, as the notice was not general.

The distance from here is sixty miles, in a south-west course. For forty-five miles the road is one of the most disagreeable in this country. From here to Snake River ferry, a distance of thirty miles, is a perfect sage desert, and the soil being volcanic ashes, the dust is extremely oppressive. At this season, water can be had at only one place, the only house on the road, the half-way station, and that is hardly fit to drink. From the ferry to Reynolds Creek is another stretch of fifteen miles without water. From where the road strikes this creek, the travelling is quite pleasant, up the narrow valley and over a high divide to Jordan Creek, and then up through Boonville to Ruby City. Last winter was one of unusual rigor in this region, and there are yet heavy banks of snow on the higher parts of the mountains. This range forms part of the northern rim of the great Basin, and like the Boise and Salmon river mountains, runs east and west, connecting the Cascade and Rocky Mountains, which run north and south.

To avoid the heat of the day, and in some degree the dust, I crossed the Boise river ferry here at sundown, and rode twenty miles, then letting my horse pick what little grass there was in a small patch of ground where the sage brush had been burnt off, I spread my blanket on the ground and slept till daylight, and then rode ten miles to the ferry to breakfast. I then had a pretty warm ride over to Reynolds Creek, near the head of which I

made another camp, and went to Ruby City in the cool of the morning.

This second camp would have been a very pleasant one had it not been in the track of the crickets, that came in upon me in great numbers, and were troublesome. They "march right on their ways," and stop for nothing that they can possibly pass through or climb over. In size they are about two inches in length and nearly an inch in diameter. Their color varies from a light brown to black. They move clumsily, crawling, and when disturbed hopping three or four inches at a time. They are ravenous feeders, and make a clean sweep of gardens and fields that lie in their way.

At one place on Reynolds Creek, the bushes, on the west bank were bending to the water with them, for they went out as far as possible on the branches, and were crowded together as thick as could be.

I hope Bishop Scott will visit this region this summer, but as yet do not know whether he will or not.

I wrote to you just before starting to Owyhee. I must not forget to say that the people of Ruby City volunteered a collection which more than met all my expenses on the trip.

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## OREGON.

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Astoria, etc.—Rev. T. A. Hyland.

ASTORIA, July 14th, 1865.

SINCE my last report, nothing of importance has transpired, except the re-visit of our beloved Bishop—when I presented three candidates for confirmation. These were the first-fruits of my ministry in this place. There were two others who were prepared for that rite. One of them was prevented by sickness, and the other failed to secure the consent of her husband. I consider this beginning encouraging. We now number eight communicants.

The ladies are still hard at work for the Church, and the utmost harmony prevails in their meetings.

About a month since the ladies purchased an eligible lot for our proposed church-building, and they think that before the year closes they will have eight hundred or one thousand dollars in hand for that object. I presume it is useless to make any appeal to the Church in the



east for help, but did they fully know how much labor it has cost the good people of this town, and what self-denial has been resorted to, they would, I am sure, not only assist us with means themselves, but they would be moved to earnest effort in our behalf, with others. Truly the faithful are but few—eight communicants in a community of four hundred! Rightly has it been said: "Because iniquity shall abound, the love of many shall wax cold." But here we are, isolated from the Church at large; one hundred and twenty miles to the nearest clerical brother. No word of sympathy ever greets us, except it is from our good Bishop, or the Domestic Committee's Secretary. And although I have not the faintest idea how their Secretary looks, I can hardly persuade myself that I do not know him well. He has won the affection of the missionaries on this coast, and they feel that he is truly the right man in the right place. But notwithstanding our many discouragements, and our isolation, blessed be God! our faith fails not. It is God's work we are doing. It is his Son's Church we are endeavoring to extend, and we have implicit confidence in his declaration that the "gates of hell shall not prevail against it."

We organized a Sunday-school here last month. There are about fifty scholars in attendance. This will be a valuable auxiliary to our Church. We raised ten dollars in our Sunday-school for library and question-books, but the sum was very inadequate to our wants. We purchased with it about fifty question-books of six different kinds, from our depository in Portland, and six library books! Think of it—six library-books! And the little amount is gone. When we shall get more, we know not.

But, notwithstanding all these things are against us, we see much to make us feel encouraged. Our people are united. They are determined to do what they can, and with the blessing of God, they will prevail.

#### CONVOCATION.

The Thirteenth Annual Convocation of the Protestant Episcopal Church in the Missionary Diocese of Oregon and the adjoining Territories, assembled in the city of Portland on Saturday, July first, 1865. There were present of the clergy, the Rt. Rev. T. F. Scott, D.D., the Rev. P. E. Hyland, Rev. J. McCormac, Rev. John Sell-

wood, Rev. James R. W. Sellwood, Rev. T. A. Hyland, Rev. J. W. Sellwood, Rev. J. L. Daly, and the Rev. I. F. Roberts.

The Convocation assembled in St. Stephen's Chapel at half-past ten o'clock. Morning prayer was read by the Rev. J. McCormac. The prayers being concluded, the Bishop proceeded to deliver his usual annual address, which showed the amount of labor he had performed, and presented, on the whole, an encouraging state of things in the Diocese.

After the delivery of the address, the Convocation proceeded to business, the Bishop occupying the chair. Several matters of little moment having received due consideration, the trustees of our Church schools handed in their reports, from which we learned that Spencer Hall was in a very prosperous condition, which was mainly owing to the personal supervision and good management of the Bishop. As to Trinity School, Oswego, it was almost completely founded, leaving the Convocation in debt between four hundred and five hundred dollars. This amount it was voted should be raised by assessing the several parishes of the Diocese in proportion to their number of communicants.

The Bishop having suggested in his address the propriety of our organizing a Diocese, a motion was offered and carried that the Missionary Bishop call the usual primary meeting for that purpose. The Convocation then adjourned till nine o'clock, Monday morning.

The intervening day being Sunday, all of the clergy in town attended divine service at St. Stephen's Chapel, where the Rev. J. W. Sellwood was to be raised to the priesthood. The morning prayers were read by the Rev. P. E. Hyland, and the Rev. John Sellwood, uncle of the young gentleman about to be ordained, preached the ordination sermon, from the words: "A wheel in the middle of a wheel." It was an able discourse on the providence of God. He illustrated principally from his own life. Ten years ago he was supposed to be dead. His obituary notice had been published and his funeral sermon preached, and yet here he was preaching the ordination sermon of his brother's oldest son, who had experienced the similar workings of mysterious Providence, during the night of the barbarous massacre at Panama. The sermon being concluded, the Bishop proceeded to read the ordination service. The candidate was presented by his father, the Rev. J. R. W. Sellwood. At the appropriate

time and place, all the priests present united with the Bishop in the laying on of hands. Though the services lasted more than three hours, so far as we could perceive, the large audience in attendance was not in the least wearied. In the evening, services were held in Trinity Church, when the newly ordained priest preached a very able sermon.

On Monday morning the Convocation again assembled pursuant to adjournment, when, after the customary opening devotional services, the Bishop delivered his first charge to the clergy. It is truly an able paper. I wish you had room in your columns for it. The charge being concluded, which took over an hour in reading, (it was read by the Rev. J. W. Sellwood, the Bishop being hoarse from cold,) the Convocation proceeded to discuss the propriety of organizing a Diocese at the present time. The clergy are divided as to its expediency, many thinking we had better wait another year at least. Thus ended the Thirteenth Convocation of the Church in this remote land.

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**Roseburgh, etc.—Rev. J. F. Roberts.**

ROSEBURGH, June 20th, 1865.

Since my report, April 11th, I have labored almost incessantly, by word of doctrine, by prayer, by lecturing, and by conversational preaching from house to house. I am sowing seed, and, I trust, good seed, but certainly upon the broadcast principle. I am, indeed, like one casting bread upon the waters, roughened by adverse wind. But I have firm and unwavering faith in God, that some seed will take root and produce a goodly harvest for some one to reap; that the bread will nourish some famishing soul navigating life's tumultuous ocean.

I am much surprised to find but few acquainted with the origin, doctrine, and discipline of the Protestant Episcopal Church. I have been often asked when our "sect was organized," and if it did not "break off from the Methodist Episcopal Church"?

And in all this scope of country composing my mission, I do not know of there being more than seven communicants of the Church, except myself and wife.

Were these all alive to God and His cause, and in one place, their united efforts might be seen; but they are now, or shortly will, be scattered into different sec-

tions, from eighteen to forty miles apart.

In some sections of my mission a conscientious people appear to be groaning under the burden of sectarianism, heresy, and schism. But how to get rid of that burden they do not yet comprehend. Therefore much of my time has been occupied in itinerating from house to house, in reading, and in conversational preaching. Hence I do not expect to live to gather the harvest from the seed sown.

Roseburgh is at present the county-seat of two large counties, (Umpqua and Douglas,) consolidated into one, and is the central place for business for the Umpqua valley. Hence I have deemed it advisable to concentrate the most of my Sunday services here, not only for securing the better interests of the Church, but for aid of a temporal character.

The people are generous; and could they foresee the future popularity of the Church here, a considerable number would offer for membership with us. All things considered, I cannot complain of the size or attention of our congregations. From thirty to fifty is our usual number.

Since my communication in April, I have been requested by the former superintendent and teachers of the Union Sunday-school held in the Academy, to receive it into the church edifice and superintend it. This I have done, and it is now in a prosperous condition.

About twenty-eight children and twelve adults (composing the Bible-class and teachers) usually attend.

A number of families are preparing to remove from here to a distant part of the country, so that we cannot tell what may be our condition or prospects three months hence.

Our venerable and much-esteemed Bishop Scott visited us May twenty-first, and preached twice, administered the sacrament of the Lord's Supper, addressed the Sunday-school, and baptized my infant daughter. His visit we greatly appreciated. A collection of ten dollars was made, to purchase some more prayer-books for the use of the congregation here. The community at Roseburgh have also contributed about \$175 toward our support.

Oakland is auxiliary to Roseburgh, and of secondary importance, and extremely difficult of cultivation, on account of politics, heresy, schism, and indifference to assembling to hear any one. I have usually occupied one Sunday in each



month there, and have visited them at other times from house to house, and have found conversational preaching decidedly the most effectual. We have but one member there, and she lives three and a half miles from Oakland.

Wilber is a village half way between Oakland and Roseburgh, and presents a better opening for Sunday congregations.

Since my arrival in Oregon, I have travelled about five hundred and ninety miles, and preached thirty-five times publicly, read prayers three times for the Bishop, married two couples, and buried two persons.

—•••—  
**CALIFORNIA.**  
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**San Mateo, etc.—Rev. A. L. Brewer.**

SAN MATEO, July 7th, 1865.

AGAIN at the end of another quarter I report; and now it is of better progress. At San Mateo there is as yet no church organization, nor do I think it best to attempt one until there is better accommodation for worship, which will bring a larger number to our services. They are held still in the school-house, which is quite uncomfortable, and at the rather unseasonable hour of six o'clock P.M. But this is unavoidable, owing to my mode of conveyance from Redwood, where I continue to officiate Sunday mornings.

A gentleman has started a subscription for a church here, giving, himself, one thousand dollars, and a fine lot of two acres of ground for a location. Nearly three thousand dollars are already subscribed—enough to justify commencing; and a quarry of stone near by, on the same gentleman's land, will enable us to build of stone. The architect has the drawings in hand, and I hope, when next I report, to tell you of the corner-stone laid.

At Redwood, too, they are about to make an effort to build, and are only waiting a proposed plan to set before the people before soliciting subscriptions. These efforts, if successful, will give us that permanence which will attract people to us.

In all ways I feel greatly encouraged, and see nothing now to prevent our Church taking the lead in strength, both of numbers and influence, of any Protestant body in this county of San Mateo.

I have been prospecting somewhat in the neighboring towns, and I find that our

services would be gladly welcomed at Mayfield, six miles south of Redwood, on the St. José railroad, where there are a half-dozen or more Church people, and where only a Methodist service is held Sunday afternoons. A Sunday-school is organized there through the instrumentality of Episcopalians, and had I books and papers to supply it, (there are about thirty scholars,) I could have it under our control. At Searsville, six miles distant from both Mayfield and Redwood, is another Sunday-school of the same number, without name, and wanting books, and this might also be ours. There, too, they have tried in vain to get a minister to hold Sunday services. I have just been striving to get the Rev. — to open a school at Redwood and officiate Sundays at these places, hoping to obtain an appropriation from the Committee for him, and thus enable him to live until his school was established. But he has been called elsewhere, with a more certain support.

If I can make such an arrangement with some clergyman of the Church, I would like to ask if the Committee will make an appropriation for his services in those two places? These being filled, (although they are not as important as Redwood or this place,) it will strengthen the Church in the county greatly, and be the means of training up many in her safe ways and old paths.

I am now writing for such a man, and hope soon to get one who will establish a parochial school at Redwood, besides working thus. At San Mateo, too, there is an opening for a select school among the wealthy families, and I am seeking, also, a young man in deacons' orders who will teach this, assisting me alternately at Redwood and here, and then be ready to take one of them when they shall become self-supporting, which I hope will be in a few years.

If either or both of these plans succeed, the strength of our Church will rapidly increase.

There is still another point near me which I shall strive to occupy by occasional services, namely, Spanishtown, on the coast, which is larger than either of the other places, and has a number of Church families. As fast as possible I shall extend the work.

The Church here is to be built with reference to a school in connection with it.

## ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from August 15th to October 1st, 1865.

## Vermont.

|                       |        |        |
|-----------------------|--------|--------|
| Arlington—St. James', | \$5 00 |        |
| Norwich—St. Barnabas, | 1 65   | \$6 65 |

## Massachusetts.

|  |        |        |
|--|--------|--------|
| Amesbury—St. James',   | 10 00  |        |
| Cambridge—Christ S. S., sp. for Rev. I. A. Hagar,              | 212 86 |        |
| Newton Lower Falls—St. Mary's S. S., sp. for Rev. I. A. Hagar, | 120 00 |        |
| North Adams—St. John's, semi an.,                              | 15 00  | 357 86 |

## Rhode Island.

|  |        |        |
|--|--------|--------|
| Newport—Trinity,   | 78 50  |        |
| Providence—St. John's Morning S. S., quarterly pledge, for Iowa, | 125 00 |        |
| St. Stephen's,   | 105 00 |        |
| Woonsocket—St. James', a friend,                                 | 10 00  | 318 50 |

## Connecticut.

|  |        |        |
|--|--------|--------|
| Bridgeport—St. John's, for Plattsville,                        | 15 00  |        |
| Darien—St. Luke's,   | 10 00  |        |
| Harford—"C. C." a Thank-offering,                              | 6 00   |        |
| Milford—St. Peter's, for Yancton, \$10; for Plattsville, \$10, | 20 00  |        |
| New-Haven—St. Paul's, ½,                                       | 100 00 |        |
| St. Thomas' S. S.,   | 46 00  |        |
| New-Milford—St. John's, (for Yancton, \$20),                   | 85 64  |        |
| Newtown—Trinity,   | 27 47  |        |
| Roxbury—Christ, for the South,                                 | 5 00   |        |
| Wolcottville—Trinity,  | 10 00  | 325 11 |

## New-York.

|   |        |         |
|---|--------|---------|
| Beekman, (Tarrytown)—St. Mark's,  | 8 35   |         |
| Brooklyn—St. John's, (of which from S. S., for Bp. Talbot's Miss., \$22.13),  | 129 26 |         |
| St. Mark's,   | 26 50  |         |
| Cold Spring—St. Mary's, (of which from K. P. Parrot, Esq., \$300; G. Paulding, Esq., \$100; and J. N. Paulding, Esq., \$100), | 522 17 |         |
| Esopus—Ascension,   | 37 00  |         |
| Fairfield—Trinity,  | 8 10   |         |
| Hyde Park—St. James's,  | 5 00   |         |
| Islip—St. Mark's,   | 2 50   |         |
| Kinderhook—St. Paul's,  | 12 92  |         |
| Little Neck—Zion, for Rev. G. C. Tanner, \$21.59; for Rev. Mr. Heman's Mission, \$21.59,                                      | 43 18  |         |
| Malone—St. Mark's,  | 30 00  |         |
| Marlborough—Christ,   | 3 00   |         |
| Middletown—Grace,   | 20 00  |         |
| Monticello—St. John's,  | 7 00   |         |
| Mott Haven—St. Mary's S. S., 85c.; premium, 19c.,   | 1 04   |         |
| Newburgh—St. George's, (of which from S. S., \$30),   | 64 00  |         |
| New-York—Christ, Mrs. W.,   | 150 00 |         |
| Good Shepherd,  | 3 00   |         |
| Holy Communion, add,  | 8 00   |         |
| St. Mary's (Manhattanville),  | 10 00  |         |
| Transfiguration, a member, gily. payment of stipend in Nebraska,  | 100 00 |         |
| Norway—Grace,   | 2 00   |         |
| Pine Plains—Regeneration,   | 2 10   |         |
| Ravenswood—St. Thomas',   | 15 00  |         |
| Red Hook—St. Paul's,  | 50 00  |         |
| Rensselaerville—Trinity, Five-cent c.,  | 12 50  |         |
| Rockaway—Trinity,   | 20 00  |         |
| Saugerties—Trinity,   | 67 81  |         |
| Setauket—Caroline Ch.,  | 3 35   |         |
| Sing Sing—St. Paul's,   | 150 00 |         |
| Smithtown—St. James', for the south,  | 6 00   |         |
| Stillwater—St. John's,  | 2 00   |         |
| Troy—Christ,  | 26 63  |         |
| Holy Cross,   | 83 41  |         |
| St. John's, add.,   | 21 25  |         |
| Williamsburgh—St. Mark's,   | 22 58  |         |
| church, (name omitted),   | 5 00   | 1681 15 |

## Western New-York.

|   |       |       |
|---|-------|-------|
| Batavia—St. James's, Five-cent coll. for Sept., | 38 53 |       |
| Branchport—St. Luke's,                          | 25 00 |       |
| Suspension Bridge—De Vaux Col.                  | 5 00  | 63 53 |

## New-Jersey.

|  |         |           |
|--|---------|-----------|
| Camden—St. John's, for Carson, \$5; for Nashota, \$5,  | \$10 00 |           |
| Edgewater—Mediator,  | 10 00   |           |
| Elizabeth—Christ,  | 86 14   |           |
| Trinity,   | 14 10   |           |
| Elizabethport—Grace,   | 15 23   |           |
| Jersey City—Grace, a Soldier of the Cross, two months' payment,  | 10 00   |           |
| Madison—Grace,   | 8 16    |           |
| Moorestown—Trinity,  | 5 00    |           |
| Morristown—Redeemer,   | 60 00   |           |
| St. Peter's, (of which from Miss H. L. Hitchcock's class in S. S., for Rev. J. H. Babcock, Minn., \$30), | 142 00  |           |
| Newark—"C. P.",  | 1500 00 |           |
| New-Brunswick—Christ,  | 46 56   |           |
| South-Amboy—Christ, for the south,   | 255 10  | \$2162 21 |

## Pennsylvania.

|  |        |        |
|--|--------|--------|
| Colebrook,   | 1 55   |        |
| Germantown—St. John Baptist's,   | 6 60   |        |
| Philadelphia—Calvary, Miss A. F. W. St. John's S. S. for the Indian Miss., | 50 00  |        |
| Trinity, (Chestnut Hill), St. Paul's,                                      | 5 00   |        |
| (West), St. Andrew's,  | 417 16 |        |
| Pittsburgh—St. Andrew's, for Bp. Vail, St. Peter's,                        | 10 00  |        |
|  | 43 22  | 637 53 |

## Delaware.

|                     |       |  |
|---------------------|-------|--|
| Wilmington—Trinity, | 37 00 |  |
|---------------------|-------|--|

## Maryland.

|   |       |       |
|---|-------|-------|
| Baltimore—Grace, add.,                                    | 5 00  |       |
| Harford Co.—St. Mary's,                                   | 30 00 |       |
| Montgomery Co.—Mechanicsville, St. John's, for the south, | 42 00 | 77 00 |

## Kentucky.

|                     |       |  |
|---------------------|-------|--|
| Georgetown—Trinity, | 16 30 |  |
|---------------------|-------|--|

## Ohio.

|  |       |       |
|--|-------|-------|
| Medina—St. Paul's,   | 10 00 |       |
| Portsmouth—All Saints', Five-cent col.                       | 47 15 |       |
| Zanesville—St. James' S. S., (of which for Nashota, \$1.04), | 8 70  | 65 85 |

## Indiana.

|                        |      |      |
|------------------------|------|------|
| Saunderstown—Trinity,  | 3 25 |      |
| Valparaiso—St. John's, | 5 60 | 8 25 |

## Illinois.

|                         |      |  |
|-------------------------|------|--|
| Carlinville—St. Paul's, | 7 30 |  |
|-------------------------|------|--|

## Michigan.

|                                    |       |       |
|------------------------------------|-------|-------|
| Battle Creek—St. Thomas',          | 10 00 |       |
| Niles—Trinity, (for Nashota, \$4), | 18 00 |       |
| Three Rivers—Trinity,              | 5 00  | 33 00 |

## Wisconsin.

|                       |        |  |
|-----------------------|--------|--|
| Milwaukee—St. Paul's, | 194 20 |  |
|-----------------------|--------|--|

## Missouri.

|                             |        |  |
|-----------------------------|--------|--|
| St. Louis—Christ, a member, | 100 00 |  |
|-----------------------------|--------|--|

## Nebraska Territory.

|                           |       |  |
|---------------------------|-------|--|
| Nebraska City—St. Mary's, | 17 85 |  |
|---------------------------|-------|--|

## Oregon.

|            |       |  |
|------------|-------|--|
| Ruby City, | 25 00 |  |
|------------|-------|--|

## California.

|                      |       |       |
|----------------------|-------|-------|
| Redwood—St. Peter's, | 11 00 |       |
| San Mateo,           | 10 85 |       |
| Santa Cruz—Calvary,  | 5 00  | 26 85 |

## Legacies.

|   |        |        |
|---|--------|--------|
| Ch.—Legacy of Mrs. Sarah H. Barnes, late of Fair Haven, \$500, less Government Tax, \$25, | 475 00 |        |
| Legacy of Miss Phoebe Booth, late of Newtown, \$100, less Government Tax, \$5,            | 95 00  | 570 00 |

## Miscellaneous.

|                             |        |  |
|-----------------------------|--------|--|
| Rent of Green Bay property, | 106 27 |  |
|-----------------------------|--------|--|

Total, \$6,808 31

Amount previously acknowledged, 65,706 38

Total since October 1st, 1864, \$72,514 64



# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

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OCTOBER, 1865.

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### AN IMPORTANT ARTICLE BY THE BISHOP OF CALCUTTA.

ALMOST a century has elapsed since the missionary Schwartz recorded his hopes and fears for the one doubtful convert in the fort of Palamcottah, South-India; and now we find the Bishop of Calcutta stating that there are no less than *forty-five thousand* native Christians in the single province of Tinnevely; and that from this province the Word of Life has spread westward into the independent kingdom of Travancore, where there are now over *thirty thousand* Christians.

After a recent extended visitation among these native Christians, the Bishop of Calcutta has published, in the *Calcutta Review*, a very able and comprehensive paper, on the missions in Tinnevely, which has attracted unusual attention, both in India and England. Of this article the Bishop of London says: "This very remarkable paper might have been written by any statesman or philosopher, but was really written by a Christian Bishop, and written in so calm and temperate a spirit, that I feel sure that it will win its way into the hearts of many who are opposed to the spread of the Gospel."

After dwelling in the article upon the peculiar character of the scenery throughout Tinnevely, the Bishop states that in the northern part of the province the number of Christians is comparatively small, and the organization of the Church incomplete. There the missionaries have literally no fixed home. They "move their tents from place to place throughout the district, (twelve hundred square miles,) and thus, in 1862, the Gospel had already been preached to as many as three hundred thousand souls, in fourteen hundred villages. Four bodies of converts had then been baptized, and numerous inquirers were constantly presenting themselves. Xavier himself did not show a brighter example of self-sacrifice than Ragland, the devoted founder of this itineration, who, after four years' ceaseless labor, laid down his life in carrying out

a work for which he had abandoned the academic fame which gathers round a fourth wrangler, and the substantial comforts of a fellowship and tutorship."

#### SCENE OF THE BISHOP'S TALE.

The principal scene of the Bishop's tale, and the occupation of the people, are thus set forth:

"And this recalls us to those settled Christian districts, which are to furnish the main subject of the present article. They are, as we have said, situated to the south of the Tamravarni, and they are, from a variety of causes, almost coëxtensive with the cultivation of the palmyra, so that, as Dr. Caldwell says, 'where the palmyra abounds, there Christian congregations and schools abound also; and where the palmyra disappears, there the signs of Christian progress are rarely seen.' For the palmyra is cultivated by men of the Shanar caste; to that caste Christianity was first preached in Tinnevely, and in the same caste its growth has been most rapid and extensive. The richer members of the caste are owners of trees, the poorer working for them, while between them are some who are at once proprietors and laborers. The palmyra, most useful of palms, but not beautiful in the eyes of those who have seen the taliputs and kitools of Kandy, is straight as a ship's mast, from sixty to ninety feet in height, and crowned with a plume of fan-shaped leaves. Its wood is used for beams and rafters, its young root is edible, and its fruit, when unripe, contains a refreshing and wholesome jelly. Its leaves, in their old age, thatch the Tinnevely houses; in their infancy they are turned into stationery, on which the natives write with iron pens. Mats, too, and baskets, are made from them, and a single leaf is large enough and firm enough to be used as a bucket. But the most precious product of the palmyra is its saccharine juice, which supplies the whole country with food. Fresh from the tree, it forms the family breakfast; boiled into a hard black mass, called *jaggery*, it is eaten at mid-day; and by its sale is procured the curry and rice, which is the universal dinner. Refined into white sugar, it is readily purchased in the European market; and crystallized into sugar-candy, it is often seen distending the greedy jaws both of native and European children. If left to ferment, it is changed into the toddy, which is commonly used as yeast, and too often, by the lower castes (though never by the strictly temperate Shanars) as an intoxicating drink. In order to procure this sap, it is necessary to ascend the tree, for it flows only from the flower stalks immediately under the leaves. Every day the Shanar laborer arms himself with a staff, surmounted by a small horizontal piece of wood, projecting on each side a pail made of a palmyra leaf, some tools, and small earthen pots, in a bag attached to his waist; and then, having placed his staff against the tree, stands on the top of it, fastens his feet together, and, clasping the trunk alternately with his hands and bound feet, climbs speedily to the top, where he bruises each flower-stalk, attaches it to one of his earthen pots, or empties into the pail the sap which has been collected since his last ascent. Each tree must be climbed at least twice, and sometimes three times a day, for the purpose of either trimming the flower-stalks, or emptying the sap into the pail, for if it is left too long in the little pot it infallibly ferments. The life is a sufficiently active one, for most of the Shanars perform these operations on fifty trees day after day for eight months of the year. Their extraordinary agility may be admired every evening by the visitor to Tinnevely, as he takes his sun-set walk in the village of palmyra forest; and the remembrance of the scene remains behind as one of the most vivid impressions of his tour."



## THE NATIVE RELIGION AND CHRISTIAN MISSIONS.

The religion of the Shanars before Christianity was introduced among them, was devil-worship. The demons which are worshipped are supposed to be the spirits of dead persons, who, in life, were conspicuous either for their crimes or their misfortunes. They have no temples, but are honored by the erection of whitewashed pyramids, generally of mud, open in front, and decorated with hideous figures of bull-headed monsters, or hogs devouring children. Such a structure is called *pei kowil*, or "devil's house;" and round these houses the demonolaters may be seen, from time to time, gathering for a devil-dance, the most important and essential feature of their worship. After noticing the similarity between this religion and that of the aboriginal inhabitants of Siberia, Mongolia, and Manchuria, the Bishop sketches the origin and progress of the missionary work in this part of India.

Two Danish missionaries, Ziegeubalg and Plutscho, were the first Protestant missionaries to India. They commenced their work in 1705. The celebrated Christian Frederick Schwartz succeeded them, in 1750, and Jänicke joined Schwartz, in 1771. All these men, though Lutherans, were supported by the Christian Knowledge Society of the Church of England. After their death, the work fell principally upon the able and zealous Rhenius, concerning whom, and his labors, and the present number of missionaries, Bishop Cotton writes as follows:

"So the work must have fallen out of the hands of the Church of England altogether, had not the Church Missionary Society, from which a new life and energy was proceeding, and gradually diffusing itself through ecclesiastical circles, stepped into the gap, and selected Rhenius, whom Dr. Caldwell describes as 'one of the ablest, most clear-sighted, and practical and zealous missionaries that India has ever seen,' to carry on the work which Schwartz had begun. Although this Society has the credit of sending to India the first missionary ordained in the English Church, in the person of Rev. W. Greenwood, who was appointed to Chunar, in 1815, yet Rhenius, according to the precedent set by the Christian Knowledge Society, was chosen from the Lutheran ranks. Hence it happened that, after sixteen years of labor, his connection with his English employers was unhappily closed, in consequence of his independent action on certain questions of ecclesiastical order and government, but not till he had, by himself or his agents, added to the flock of Christ above ten thousand souls. We fully believe that the points on which he claimed free action were such as could not be yielded without violating the distinctive principles of the Anglican communion as an organized Society; but yet it should always be remembered that the result of his pastoral superintendence was to infuse a real church life into the mission, and to establish practices which are especially valued by true-hearted members of the Church of England. By him female education was vigorously promoted, associations were established among the native Christians for religious and benevolent purposes, and the people of every Christian village were assembled morning and evening for united prayer in church. Moreover, in one vital point, his method was superior even to that of Schwartz: he was the first missionary laboring under the English Church, by whom caste was systematically repressed. His body rests in the graveyard at Palamcotta; and however much we may regret the peculiar line of action which marred his thor-

ough usefulness and loyal allegiance to the English Church, yet there is hardly any missionary whose memory we should regard with heartier gratitude, since he was the true originator of the chief evangelistic triumph which has been won in India. His son did not share his scruples, but was ordained by Bishop Blomfield, and is now a Government chaplain in the diocese of Madras.

“But our estimate of Rhenius's labors must not be limited to their immediate result. Indirectly they were of immense service in rousing from its slumbers the Society for the Propagation of the Gospel, which had inherited the responsibility of that for promoting Christian Knowledge, by taking over its Indian Missions. The Church Missionary Society also has been continually lengthening its cords and strengthening its stakes, so that the Tinnevely congregations are now under the spiritual care of twenty-four European missionaries and fourteen ordained natives, besides a large number of catechists and schoolmasters.”

#### A SCHISM IN THE CHURCH—A SUNDAY AT A PRINCIPAL STATION.

To the record of constant advance during the last thirty years there has been one exception. As the Lord predicted that offences would come, as St. Paul said that heresies must test the constancy of those who are approved, as St. John lamented that many false prophets had gone out into the world, so the infant Church of Tinnevely has been distracted by a schism. Mainly in consequence of questions connected with caste prejudices, a number of native Christians, amounting, it is believed, to more than a thousand, seceded from the Church, and formed themselves into a community, in which caste rules were restored. They do not show any tendency, however, to return to heathenism, and it is hoped that through the influence of the valued missionary, Mr. Thomas, who has recently returned from England, they may be induced to rejoin the Church.

The aspect presented by daily life in a Christian village is then sketched by the Bishop. Many things at once remind him of a flourishing and well-organized English parish. There is a church, which sometimes is a gothic building of considerable architectural pretensions; there is the missionary's bungalow, a neat unpretending parsonage, standing in a pretty garden, and almost invariably provided with a capital swimming-bath; there are schools for boys and girls, generally with simple but airy and comfortable accommodations for boarders; and there are native cottages, often laid out in regular streets, with a large tree in the centre of the village, under which the headmen administer justice. The Foreign Missionary is concerned with an entire district, comprising many villages, Christian and heathen. Thus Dr. Caldwell has the care of twenty-four Christian congregations, and Mr. Schaffter, of Suviseshapuram, (*Gospel Town*) superintends nearly forty. Residing himself at the central village, where are the church and boarding-schools, the missionary is represented in each out-station by the catechist, who has sometimes been resident there from the time when a few of its inhabitants were first persuaded to abandon their idols, and place themselves under Christian instruction. The chief interest of a visit to Tinnevely, says the Bishop, or, at all events, of a Sunday in Tinnevely, centres in one of the principal



stations where the missionary resides, and where the congregation is most numerous and most completely organized. He gives the following deeply interesting account of the Sunday services at Mengnanapuram :

“ We have said that a short service, consisting of a selection from the Liturgy, followed by an exposition or catechetical lecture, is held in each church twice a day, the morning worship being chiefly attended by women, as most of the husbands are then climbing the palmyras ; and the evening by men, whose wives are preparing the family dinner. But on Sunday all attend, and the sight is most impressive and encouraging. Take Mengnanapuram as an example, where is the finest church. On the floor are seated fourteen hundred dusky natives, the catechists and schoolmasters in full suits of white, the poorer men only with waist-cloths, the women often in gay but not gaudy colors, the school-children massed together in two squares, all profoundly attentive to the service, kneeling reverentially during the prayers, joining heartily in the responses, and listening eagerly to the sermon, which is often broken up into a catechetical form. ‘ Can you finish that text for me ? ’ inquires the teacher ; or ‘ What did I say would be the second head of my sermon ? ’ and an answer is given in full chorus from the part of the church to which he addresses his question. Moreover, the more intelligent of the congregation keep up their attention by writing notes of the preacher’s words with their own styles on slips of palmyra-leaf, and any catechist from an out-station who happens to be present often uses these notes as a foundation for his own sermon when he is next among his people. When to this we add that the singing is admirable, soft, melodious, reverential, and accompanied by an excellent harmonium, we shall convince our readers that a service at Mengnanapuram impresses a visitor, even though ignorant of Tamil, with a sense of freshness, reality, and earnest Christian life, which is often wanting when he sees a fashionable English congregation lolling in their seats during the Confession and Lord’s prayer, without a single audible response, or drowsily listening to a wearisome harangue which has been chosen almost at haphazard from some well-worn stock of sermons, and is now repeated for the twentieth time.

#### EDUCATION—CHARACTER OF THE NATIVE CHRISTIANS.

Twelve thousand and forty-four children are instructed in the mission day-schools ; there are also some superior boarding-schools, and five colleges. Two of the colleges are for the training of native catechists and ministers. The one at Palameotta was established by the Church Missionary Society ; and the one at Sawyerpuram by the Society for the Propagation of the Gospel. In the former, the Tamil language is alone used, and in the latter, the English. The Bishop advocates a middle, and, doubtless, a wiser course. The ordinary lessons, he thinks, should be given through the medium of the vernacular, but the English should be taught for two hours a day, as a foreign language, so that it would occupy the same place in the Training College which Latin and Greek take in a college at home. We should like, in the same brief manner, to notice the other points which the Bishop discusses in his long and able paper, but our space will allow us to allude to only one other subject, namely, the character of the change which has been wrought in the native converts, and the superiority of their morality to that of their heathen neighbors. The following is the Bishop’s testimony on this subject :

"Now, first as to results, it is almost sufficient to say that these Shanars, and other converts of the south, were demonolaters, but are now Protestant Christians; that they did worship at *pei kovils*, but do worship in churches; and that they were left in absolute ignorance of things, human and divine alike, till the missionaries came with their schools, and sermons, and Bible-classes. So vast an outward change necessarily involves something of an inward change: they could not have been persuaded to prefer the peaceful simplicity of the Christian hymn to the frantic orgies of the devil-dance without a thorough alteration of their tastes and feelings; and, in truth, the visible and tangible results of the change are any thing but insignificant. The civilizing influence of Christianity is shown in the neatness and order which mark the Christian villages, in the cleanliness of the Christian compared with the dirt and untidiness of the heathen Shanars, in the social elevation of women, the happiness and purity of domestic life, the open and intelligent countenances of the children in the mission-schools. It is not shown in any diminution of drunkenness, for happily that hindrance to Christian work does not exist among the Shanars; and it is a remarkable fact that, though their palmyras furnish them with an unfailing supply of intoxicating drink, they have never formed any taste for it. But it is shown very remarkably in the liberality of the converts. The sums which they contribute to religious and benevolent objects, and the interest which they take in them, may well put to shame the nominal Christianity of too many among our own countrymen. These poor agricultural laborers have their Church-building Societies, Missionary Societies, Societies for the Relief of Christians in Distress, Tract, Book, and Bible Societies. Their charitable funds are managed at a *Dharmmasangam*—a public meeting duly convened for the purpose of voting grants for good objects; and Dr. Caldwell relates, as an illustration of the interest taken in such works of benevolence, that on one occasion, when he asked why no woman from a certain village were present at a *sangam*, he was told that the river was swollen, so that the woman had turned back, but the men had swum. He adds that the village was eleven miles off, so that, for a purely disinterested purpose, they took a walk of twenty-two miles in one day, and twice encountered 'perils of waters' in swimming a swollen Indian river. Dr. Mullens tells us that the whole contributions of the Tinnevely Christians to religious purposes, in 1861, amounted to 19,326 rupees, a sum which will appear very considerable when we also read that the wages of a good laborer are about eight annas a week, and that there is not a single native Christian in the Edeyenkooddy district whose weekly income averages more than two rupees and a half. Another tolerably fair test of the depth and earnestness of Christian conviction may generally be obtained from the attendance at the Lord's Supper. Now the proportion throughout Tinnevely of communicants to baptized persons is stated to be one in six; in some villages one in five: if it is anywhere less than one in eight, the religious condition of that village is regarded as deplorably low. Compare this with the state of any English regiment in India. Ask any earnest chaplain what would be his feelings of joy and thankfulness if, in a military congregation of one thousand persons, including officers, soldiers, and their wives, two hundred were regular communicants; and what an index such a proportion would furnish of the moral and spiritual condition of his flock! And yet the comparison is not a fair one, for in an English military station there is of course nothing like the number of children which we find in a Tinnevely village.



## AFRICA.

## BISHOP PAYNE'S MONTHLY RECORD.

CAVALLA, First Sunday after }  
Trinity, June 18, 1865. }

On Thursday last, Mr. Thomas L. Robinson, of our Christian village, departed this life, at nine o'clock A.M. Mr. Robinson was badly wounded in the last battle between this people and the Grahwayans. He seemed to be recovering from the effects of the wound, when, most surprisingly to all, he was seized with small-pox. According to custom, and propriety, too, he was removed to a house in a secluded place, at a distance from town. The house to which he was taken was most uncomfortable; and this circumstance, with the almost exclusive attention to the fearful disease which now assailed him, induced neglect of the wound. Inflammation and death were the consequence. Mr. Robinson's death would seem to be a real loss to the station and to the village. About thirty-five years of age, a carpenter by trade, he was, during the latter part of his life, an earnest Christian. At his house, morning and evening, the prayer-bell might be heard, calling the villagers—fathers, mothers, and children—to worship. He took turns with Rev. C. F. Jones and Mr. Edward Valentine in conducting the services, and on Sundays usually accompanied one of these parties to the smaller heathen villages, to assist in the services held there. He had been connected with this station from its origin. He leaves a wife and two children. In naming his children, he indicated his gratitude to the missionaries. A sweet little boy, gathered into the children's kingdom two years ago, was called Robert Smith, after the devoted missionary called to his rest a few years before. The daughter is named Elizabeth, for Mrs. E. M. Thomson, of our mission, lately deceased; and the surviving little boy he called John Gottlieb, after

one of our present missionaries, Rev. J. G. Auer.

## ASSASSINATION OF THE PRESIDENT.

On Saturday, letters and papers came from the United States. But oh! what tidings. The assassination of the President! A deed worthy of the most barbarous heathen Africans—certainly not to be surpassed by them. Surely, "the days are evil." May I watch and pray!

This morning, after the Second Lesson, I baptized Sia J. Howard Smith and Bo-o John Rogers, referred to in a former record. Thus, in the baptism of these two youths, and the death of Mr. Robinson, we have had brought before us the design and end of the Church of Christ on earth. Disciples are gathered and prepared in it for service in the heavenly kingdom. When that preparation is completed, the object of the Church is accomplished in them. Whether they shall serve here or there, and how long, it is the prerogative of the Master to arrange. And who says not, Amen!

The heathen congregation at eleven o'clock was an average one. I preached from 1 Cor. 15: 21, 22: "Since by man came death, by man came also the resurrection of the dead." The design was to pour the light of the revelation of Christ on minds bewildered by such deaths as Mr. Robinson's. In the evening, Mr. Hartley preached from Romans 14: 18: "Now the God of hope fill you with all joy and peace in believing." In the afternoon, twelve heathen children from the nearest town came into our Sunday-school.

## A CAPTIVE'S RETURN.

June 15th.—During the past week, the young man lost has been heard from, in a place of safety. He escaped from his captors through the agency of a former scholar of the Cavalla Mission-school residing in a friendly town, and reached home.

This deliverance, so evidently of God,

gave me occasion this morning, from Acts 4 : 14, to point men to the only Saviour of sinners. The heathen attendance on this occasion was better than on last Sunday, and there was marked attention to the word spoken. Amongst those present were two Cape Lahor people, who brought me some fish for sale early in the morning. Although they came from a distance in Babo, and probably were not aware that it was Sunday while showing them some attention, I thought proper not to receive the fish at all, even though they would wait for payment on Monday. I have no doubt that this course was right, and that an impression will be left upon the mind of this stranger, by my course and the following services, of the sacredness of our Christian institutions. I have always felt that missionaries cannot be too careful to keep this day in the strictest sense holy, as a sign to the heathen, between God and His people.

Mr. Hartley lectured at the early service, on the Epistle and Gospel. In the evening, I preached from Zechariah 4 : 6, 7: "Not by might nor by power, but by my Spirit, saith the Lord. Who art thou, O great mountain? Before Zerubabel thou shalt become a plain, and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."

Several deaths in the village, wars around us, the hardness of the people, the little aggressive zeal amongst professed servants of God, are to us, as to the rebuilders of Jerusalem, like a great mountain of difficulties. But the Head of the Church will ever supply the needed agents—the anointed ones—and the needed grace, to accomplish this work. His anointed ministers, qualified for their work, and sustained from the ever-living olive-trees by the oil of heavenly grace, supplied through the channels of His divine Word and sacraments, shall carry on the spiritual building until the last

pillar of the temple shall have been prepared for beauty and for glory, and the last lively stone shall have been gathered and laid in its place. Ay, "they shall bring forth the headstone thereof, crying, Grace, grace unto it." Amen and amen.

#### REOPENING OF THE VERNACULAR SCHOOLS.

Our vernacular schools, suspended in consequence of dread of small-pox, have been resumed in three places. Miss Scott has made an encouraging beginning in Ngaro, with from twenty to twenty-five, children and adults.

On Friday, Messrs. Jones and Hartley preached in Cavalla towns on the river.

*July 1st.*—On Wednesday, Mr. Jones being sick, I preached in the evening. On Thursday after, we had our stated meeting of teachers of the vernacular schools, for reports, consultation, and prayer. The average attendance in these schools is fifty, though the number attending at different times, and thus receiving instruction, is twice as many. Among those attending Mr. Jones's school is one who can write most any simple word or sentence that may be given him. A number can write simple words. In Miss Scott's and Mrs. White's school, some repeat the Lord's Prayer in Grebo. All receive and retain much Christian instruction. The sense of this meeting was, that these schools are a success, and that, by God's blessing on our persevering efforts, we may, through them, reach nearly all the rising generation around us.

#### TWENTY-EIGHTH ANNIVERSARY IN AFRICA.

*July 4th.*—God granted a good day on this my twenty-eighth anniversary in Africa. I saw it at Cavalla, the first place that I saw on reaching this part of the coast, in 1837; for our ship passed Cape Palmas in the night, and made Cavalla, ten miles below. So I saw first my future African home. Then there was nothing there but the heathen and heathenism. Now, by God's blessing, I could see



around me a fine stone church rearing its strong tower through the cocoanut trees, two fine school-houses, a Christian village of fifty, baptized and trained in the mission, about seventy children—boys and girls—gathered for examination, with Christian native teachers and a native Deacon, besides foreign brethren and sisters to witness and assist and rejoice in the good work.

*July 5th.*—The boys' school was examined on this day by Mr. Charles Morgan, native teacher, born and educated at Cavalla. All agreed that the examination did him much credit. At the close of the examination, Martin Parks Valentine delivered an address, giving a historical view of the missions at Cape Palmas and parts adjacent.

#### A TOUCHING SCENE.

At the close of the examination of the girls' school—which was as creditable to Mrs. Gillett and Miss Scott as the boys' was to Mr. Morgan—there was a scene presented which deeply affected the heart of the Missionary Bishop. As he sat, just before the time for him to arise and make his usual closing remarks, Anna Payne Clarkson—named for his sainted wife, and the Christian child of Christian parents, reared in the Mission—approached, and in the name of the school delivered an address of acknowledgment and thanks of all the kind services rendered them, their parents, relatives, and country. Then two others, also the baptized children of Christian parents, came forward and recited Scripture texts setting forth the duty and reward of making disciples of Jesus; and then the whole school arose and repeated a number declaring the nature of the work, promises, and reward of the missionary work. The truths of God so brought to the view of the missionary, could but call forth expressions of gratitude and love to the Author of all his mercies. And then Rev. C. C. Hoffman closed in some pertinent and happy remarks.

*July 7th.*—To-day I attended the examination at Mt. Vaughan. At present there are in attendance on this school seven Liberian beneficiaries, four natives from Hoffman Station, and twenty day-scholars—thirty-one in all.

Mr. Ferguson, with his scholars, has grown much since last examination. I think all present were highly gratified with the evident signs of progress. The exercises were agreeably interspersed with reading, speeches, and dialogues—the latter original, appropriate, and spirited. In the evening I preached in the chapel at Mt. Vaughan—now neatly fitted up—spending the night with Mr. Ferguson. I was much pleased with the home arrangements for the scholars.

The grounds of the station are in beautiful order. The coffee-trees appear to be flourishing, and during the past year have yielded a considerable quantity of coffee, which Mr. Ferguson is endeavoring to exchange for clothing for the beneficiaries.

*Orphan Asylum, Sunday, July 9th.*—This morning, at half-past seven o'clock, the hour of prayer, I confirmed an invalid young woman in this Institution. At eleven o'clock, after sermon, I confirmed six others—three Liberian, three native. In the afternoon I preached in St. James' Church, Hoffman Station.

*Monday, July 10th.*—To-day has been devoted to examination of the parish school connected with St. Mark's, and the schools (native) at Spring Hill and Nanhte Lu. To the former belong forty scholars, to the latter five each—fifty in all. The examination was creditable to teachers and scholars.

#### A CATECHIST FOR NANNA KROO.

While attending examination, a letter from Rev. J. K. Wilcox, of Sinoe, was handed me, in which he says: "The Settra Kroo people, Mr. M. informs me, are anxious to see you. (Here there was for many years a Presbyterian Mission Station, now broken up.) Could you not

try to give us a Catechist for Nanna Kroo? It is too bad for the little church there to be deserted. Mr. Morne, who built it, now removes to Sierra Leone, and there will be no one in that whole region to keep alive the spark of life which he has kindled. . . . Mr. Jansen (German merchant) now breaks up his factory (trading-house) there. It would do well for a mission-house. I would be willing to spend half my time there." What an interesting door of usefulness! May God help us to occupy it! What use here for our missionary schooner, for which we write by this mail!

*July 11th.*—To-day I have attended examinations at the Orphan Asylum and Infant School. In the former are seventeen beneficiaries and four day-scholars; in the latter, twenty-five. The teachers had been lately scholars, and, this considered, have done well.

#### Letter from the Rev. C. C. Hoffman.

In the following letter, which is dated July fourteenth, 1865, the Rev. Mr. Hoffman gives much interesting information concerning our Mission Schools, the annual examinations of which had just taken place.

I hastily wrote you as I was going to Cavalla, on Monday, the third, to attend the examinations. On my return, to-day, from Fishtown, I find the steamer not yet arrived, and I take the opportunity of giving you a brief account of the examinations. The first held, were those of Cavalla, commencing on Tuesday, the fourth. This day was the twenty-eighth anniversary of the Bishop's arrival in the country. It was most appropriately alluded to by one of the older girls at the close of the examination. I clip from the last number of the *Messenger* an account of it. The short address to the Bishop was spoken with such evident feeling and sincerity, that it was a most touching and impressive scene.

"At the conclusion, a scene of touching interest was presented. It being the twen-

ty-eighth anniversary of the Bishop's arrival in Africa, without any previous intimation, the eldest girl in the school, and the best scholar, approached him, and delivered the following address:

*"Address by Anna Payne Clarkson, aged sixteen years, the Christian child of Christian parents, trained by the Bishop, and named for his late wife."*

"OUR DEAR BISHOP: On this, the twenty-eighth anniversary of your arrival in Africa, we, the members of the girls' school at Cavalla, do tender an acknowledgment of the debt we owe to you, under God.

"And may we not hope that we but echo the feeling of all here present, when we say that we are grateful? To us, to our fathers, you have given the strength of your manhood; to us, a perishing people, you have brought the "Word of Life." He is faithful who has promised; you will not lose your reward. "Thou shalt be recompensed at the resurrection of the just."

"Our hearts would prompt us to bestow upon you a costly gift, but you know we are poor.

"By our lives we will, by God's help, try to show that "your labor has not been in vain in the Lord," knowing that we cannot better repay you, and others, who have taken "their lives in their hands," and have come to dwell in our midst.

"We would here beg leave to give our testimony to the faithfulness with which you have obeyed our Saviour's command: "Go ye into all the world, and preach the Gospel to every creature."

"A number of texts bearing on the subject were then recited, some by the school in concert, others by individual pupils.

"The Bishop was deeply affected. How could he be otherwise, in the presence of ministers, teachers, parents, and children, hearing and seeing such an expression of gratitude toward him, and to God for him?

"Rev. Mr. Hoffman then concluded with a few appropriate remarks and prayer."

The faithfulness of the teachers, and the studiousness of the scholars, were evident, both in the boys' and girls' schools. One pleasing feature is, the thorough acquaintance the children have with Holy Scripture. The singing was excellent, showing careful training on the part of Mr. Hartley. There was much, very much, to encourage



us all, both in the examination of the boys' and of the girls' schools.

On Thursday, the sixth, the Bishop, Mr. Burrows, and myself, left for the Cape. We preached four times on our way up, and reached here about dark. My little daughter, Grace, accompanied me, and enjoyed the visit as much as any of us.

On Friday, the seventh, we went to Mt. Vaughan. The grounds, the house, the chapel, all looked in excellent order. There are seven beneficiaries and twenty-four day-scholars; four of the latter are natives, and reside at Hoffman Station. No examination has afforded the Bishop more satisfaction. The pupils are steadily and surely advancing, and are well grounded in their studies. Many chapters from Holy Scripture were recited, as the examination advanced. Some of the lads are studying political economy, physiology, fractions, and duodecimals, universal history, etc. A large number of visitors were present, and seemed much gratified. The Bishop remained during the night on the Mount, and had service at the chapel in the evening.

#### CONFIRMATION AND BAPTISMAL SERVICES.

On Sunday, the ninth, we were favored with the services of the Bishop at St. Mark's and St. James'. At seven A.M., at our service here, he confirmed a young woman, whose ill-health prevented her attending the church. Five were confirmed at St. Mark's, after the morning service, two of whom were natives. A baptism was also held. A large native congregation assembled at St. James' in the afternoon, to whom the Bishop preached.

On Monday, the tenth, we had the examination of the parish-school of St. Mark's. Upward of forty children were present and recited. The excellent teacher, Miss Norris, was a former pupil of the Orphan Asylum. She is now devoted to her good work of teaching others, and succeeds admirably, as all are ready to testify who witnessed her recitations.

About three o'clock, the company were kindly entertained by the Hon. J. T. Gibson, who has always felt a deep interest in the school. In the afternoon, the two schools from Graway and Half-Graway, were examined by their respective teachers, Mrs. Bayard and Mr. Farr. Only nine children in all, with one exception they are all little boys, but their progress gave promise of future advancement and assurance of faithful instruction.

On Tuesday, the eleventh, the children of the Orphan Asylum and Infant School were examined. In the Orphan Asylum are now seventeen beneficiaries and four day-scholars. The examination was conducted by Miss Eliza Noel, a former pupil, and the children did as well as could have been expected, considering the great disadvantages they have been under for want of a suitable teacher. We have had constant changes here, and the school has suffered. Miss Fanny Wills conducted the examination of the Infant School. This is a new feature in our educational department, and promises great usefulness. The number of scholars is now twenty-five, and their concert recitations and hymns, etc., were very pleasing.

It is certainly a most encouraging fact that these two schools, as well as the high-school, are all now in charge of teachers raised up in the mission. This is the case with all the schools (ten) in this district. Surely this is a cause of congratulation.

Wednesday, the 12th, was devoted to Hoffman Station and the two schools there, with one from the River, Mr. Allison's.

Mr. Potter has eleven beneficiaries and a few day scholars. The usual elementary branches of English education have been taught, and the boys have improved and profited by instruction. The "Frey" school of little girls, under the care of Mrs. Harris, continues to do well. Our hearts were made glad by listening to the recitations of these native scholars. The native king and one of his headmen were present all day, and they seemed to take

much interest in what was going on. The king has a son and grandson in school.

Mr. Allison's boys were only three, and were just beginning to read English and Grebo.

The Bishop was obliged to leave at five o'clock, before the examination was entirely over, as he had to go that night to Rocktown. We reached Rocktown after dark. Mr. Burrows we found well; and the next day he accompanied us to Fishtown, where the two schools were examined. This took place on Thursday, the thirteenth. Nine boys from Fishtown, and three from Rocktown. Most of these are little boys, and their advancement not great.

Fishtown station, under Mr. Toomey's care, is flourishing, and promises well in all departments.

This morning we left at six o'clock, and reached the Cape at eleven. We were sorry to leave Mr. Burrows sick at Fishtown.

The Bishop returned to Cavalla at one o'clock. The Rev. Mr. Miles is here, and owing to the ill-health of both himself and wife, expects to take passage in the first vessel for the United States.

#### Letter from the Rev. J. W. C. Düerr.

THE Rev. Mr. Düerr writes from Monrovia, under date of July fourteenth, which place he and his family reached six days previous. Mr. Düerr expected to be at Cape Palmas in three weeks from the date of his letter.

The Lord has brought us safely over the ocean, therefore praised be his holy name.

We anchored off Cape Messurado on the eighth instant, after a passage of thirty-six days. During the first two weeks of our voyage the weather was rough and the winds contrary. The third week was calm, and we made little progress. The wind during the last two weeks was favorable, however, and brought us speedily toward this place.

Mrs. Düerr has been very sick (but not only sea-sick) nearly all the time; her

health has, however, improved, since she had the privilege to stay on shore during the day. I and the children have been very well, the first few days excepted, so that I could take care of them instead of their mother. For the trip down the coast, we see ourselves obliged to hire a servant-girl. It would have been almost impossible for me to do all the work alone on our voyage, had the officers of the ship not assisted me in many things. I am much indebted to them.

Last Monday I went on the African shore for the first time, and visited Rev. Mr. Gibson and others, and the Liberian College. At Mr. Gibson's I learnt from a young lady from Cape Palmas that Mrs. Burrows died last month. We felt sorry, but are not frightened. Onward we march through death to life. We do our Master's work, and would do it a long time, but if he calls us home soon, we follow gladly also.

On Wednesday last I was so happy as to make the acquaintance of Mr. Hansen, formerly a Methodist minister, now American Consul at Liberia. He is a Christian gentleman. I was the more glad to have intercourse with him as he knew our missionaries and missions; which he regards as the best on the coast. Mr. Hansen, a great patriot, was exceedingly grieved at the death of President Lincoln. Mr. Hansen will return to the United States with Captain Alexander.

It has also been very interesting to me to become acquainted with Mr. William Jantzen, a merchant from Hamburg, Germany, and his lady. Through their great kindness and hospitality, Mrs. Düerr's health is better. Yesterday afternoon I went up the St. Paul's River for twenty-five miles, to visit the Lutheran Mission at Muhlenberg Station. The river is nearly half a mile wide and from fifty to sixty feet deep; its shore is not very high, but at some parts it is adorned with fine villages, brick houses, and plantations. Caldwell, Clay Ashland, and Millsburgh are fine



settlements. Cooper's, Lyons, etc., are good farms with large fields of sugar-cane, rice, and coffee. Mr. Caldwell made eight thousand pounds of sugar last year on a little patch. Both gentlemen have steam sugar-mills on their farms.

My trip was not only adventurous, but also a little dangerous in the rainy season. While going up, it rained in torrents, and we had to walk three miles from where we landed, in a very narrow and muddy path. My kroomen carried me over two creeks in a hammock. Wet and exhausted, we arrived at the station. There is at present only one missionary, Mr. Kistler, a Christian brother. The mission is yet in a preliminary state. They have about twenty communicants, and as many children in their school. Mr. Kistler works among the Gohlo tribe. I hope he will be reinforced and successful.

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### GREECE.

Letter from the Rev. Dr. Hill.

ATHENS, June 15th, 1865.

REVEREND AND DEAR BROTHER: I wrote you on the third instant, when I held out, I believe, a promise that I would follow up that letter with a communication at greater length by the subsequent post. Circumstances, however, beyond my control, (specially the illness of Mrs. Hill, who has been suffering more or less for some time past,) have quite unfitted me for completing my letter, now lying before me in an unfinished state. I write to you to-day to explain this, and to assure you that I am quite in earnest, and that I have not forgotten my promise. I feel the less regret, inasmuch as I am sure the members of our Committee will be scattered abroad as usual at the season when my letter will reach you.

You are well aware that we have not usually much of an exciting character to lay before our friends at home. I have always been indisposed to write "sensational" missionary reports. Our old mis-

sion is (or ought to be, by this time) well understood at home and abroad, and requires no artificial stimulus for its sustenance. Whenever its self-vitality is exhausted, let it die: that, however, is not exhausted yet. If needful encouragement be afforded it at this juncture, you will see how it will revive. I trust, at all events, it will survive for many years to come.

We are now drawing near the close of our scholastic year. Our summer vacation will commence in less than a month. It has been our rule for thirty-five years past to dismiss our missionary schools on the tenth of July. Indeed, from the first of June the great heats commence, and it is wearisome to carry on our daily work after that period. We always resume on the thirteenth of September.

We have been happily preserved from any outbreaks during the exciting days of the general elections which have just terminated. They are the first under the new Constitution. Every one is surprised, and some no doubt disappointed; for many prognosticated serious disturbances. The result throughout the land has shown that great improvement has taken place among this people. They feel that they have entered upon a fresh career, under better auspices than before; and I trust that by God's blessing, "peace and happiness, truth and justice, religion and piety," will "be established among them," "for many generations."

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### CHINA.

Letter from the Rev. E. H. Thomson.

IN May last, the Rev. Mr. Thomson made a visit to the province of Shantoong, where the Rev. Messrs. Parker and Smith formerly labored. In the following letter he mentions the incidents of his voyage thither, and records his impressions of the city of Che-foo.

SHANGHAI, CHINA, June 21, 1865.

REV. AND DEAR BROTHER: In my last I mentioned to you that I would send you

a few lines on my journey to the Province of Shantoong.

Our steamer left Shanghai on the 26th of April, having in tow a large steam barge, which considerably retarded our progress. However, we had fine weather, and made a very fair passage, reaching Che-foo on the 29th, at ten A.M.

I found a large number of Chinese passengers, merchants and others, going north to the various points on the coast.

As I had taken what is called a Chinese passage, I was thrown with the Chinese entirely. They were very polite and kind, and especially when I was sea-sick, giving me fruit which some of them had brought from the south, and offering me many little kind attentions. There was one, a Romanist, who, immediately on hearing that I was a Christian teacher, (Sen Sang,) came up and said he was a Christian also. We were afterward much together. I found him a very pleasant person, and quite well acquainted with the leading truths of Christianity.

I had taken some books along with me, such as the New Translation of the Gospel according to St. John, in Mandarin, by the Rev. Mr. Schereschewsky and others. This is beautifully done, so I gave one of these to my Romanist friend, and he read it with much attention. When I offered him other books of an introductory character, he said he did not care for those, he "knew all about them," meaning he was already familiar with the rudimentary truths of Christianity; those were intended for the heathen, to explain our meaning when we use the terms "God," "Jesus," "Sin," "Salvation," and the like. In regard to the difference of the Protestants, he said he knew we differed, but "in our terms we meant the same."

I gave out all the books I had, and found most of the passengers glad of something to read during the voyage. Some of them, I am sorry to say, were

great opium-smokers, and I found it rather unpleasant at times, especially after I had been sea-sick.

It is a very rare thing for a foreigner to take a Chinese passage; but I took it for two reasons: one, that as a Chinese missionary, I could be with the Chinese; and as a matter of economy. The difference is very great, the one being 20 taels, the other 70 taels.

#### ARRIVAL AT CHE-FOO.

On my arrival at Che-foo, I went to the house of Dr. McCartee, of the Presbyterian Mission, where I received a very hearty welcome, and there remained until Monday morning.

Che-foo is the port of all this region, and the only place at which foreigners carry on trade in this Province. The town is not large, and presents but few advantages for missionary work. There are very few permanent residents—only merchants without their families. As a place for the distribution of books, and for general dissemination of Christian truth, it would be well if there was a station near, that the missionary make this one of his points at which to preach. But it is no place to build up a church. There are no families, as I have said; and further, the reputation of the place is so bad, that it is difficult to get a respectable Chinese woman to live there, even as a help to the missionaries.

The villages around are numerous, and present very promising openings; and if it was the wish of our Foreign Committee to establish a station in Shantoong, probably no better plan could be pursued than that already adopted by Messrs. Smith and Parker, with Bishop Boone's approval—which was to establish a station some four or five, or even ten, miles from Che-foo. For such a station there are many excellent situations. I will mention some of them more particularly in my next.



### Health Statistics in China.

From a missionary in the Canton province, China, we learn that the total number of missionaries sent to that province from the United States, England, and Germany, from 1807 to 1864, is sixty-one. Thirty-six of this number have died or retired. The total period of labor of the thirty-six is about two hundred and forty-four years, or an average of a little less than six and three fourths. Of this total, seven had visited their homes once or more; but deducting the total of Dr. Morrison, twenty-seven years; Dr. Williams, twenty-four years; Dr. Hobson, twenty years; Dr. Parker, thirteen years; Mr. W. Bonney, nineteen years; Mr. Genaehr, sixteen years; or one hundred and nineteen years, an average of nineteen years and ten months—five of the six had been home once or more—the remaining thirty have an aggregate of one hundred and twenty-five years only, or an average of four years and two months.

Of the twenty-five missionaries now in the province, (two have very recently arrived, and are not counted,) the aggregate of two hundred and thirteen years of service has been given, or an average of about six and one half years. But Dr. Legg's twenty-five years, Mr. Lechler's seventeen years, Dr. Ball's twenty-two years, Dr. Happer's fifteen years, give a total of seventy-nine years, or an average of nineteen years and nine months. Each of the four has been home once or more. The remaining one hundred and thirty-four years, divided among the other twenty-one, gives an average of about six years and four months. Remarking upon the above, this missionary says:

"The above statistics show that most of the missionaries in China are comparatively young men, some two years having been spent in learning how to wield the sword of the Spirit, which considerably reduces the average of *full* service. How can this be remedied? How can a greater number of experienced men be retained in China—men who can wield the idiom and

pure intonation of the Chinese language as a sceptre of respect over any large audience in our preaching-rooms—men who can lead upward, and get upward, the infant Church in scriptural and experimental knowledge—men who can leave a Christian literature behind them as one legacy of their love? We ask, how can such men be multiplied? The mortality will continue, in all probability, in the same ratio; retirement, from failure of health and other causes, the same, too; so that the only means Evangelical Christendom has of bringing about so desirable an end, is the rapid and continuous multiplication of men of energy and power."

#### A DIFFERENT VIEW OF THE SUBJECT.

We feel constrained to dissent from this view of the subject, and to say that instead of multiplying the number of "men of energy and power" in such unhealthy provinces as that of Canton, such men should be sent to the salubrious northern provinces of China, and the southern provinces be evangelized, as much as possible, by *native* agents, raised up in the north, or taken from the south and educated in the north. How imprudent to encourage men to go to provinces where their "energy and power" can be available, on an average, but four years after they have somewhat learned the language, when equally populous provinces are opened, where, as statistics show,\* *they may hope to labor from twenty to twenty-five years!* The sixteen provinces of China are situated in almost exactly the same latitudes, and occupy very nearly the same extent of territory, as the States of our Union east of the Mississippi. Suppose, then, that there were four hundred millions of people in these States instead of thirty millions, that they were equally divided among the various States, and were all alike heathen. Suppose, further, that missionaries from northern Europe were sent to evangelize them; should they be encouraged to begin that evangelization from the pestilential Southern States rather than from the healthy Northern ones? Should they be

\* See SPIRIT OF MISSIONS for September, 1864, p. 237.

told to found their educational establishments, and have their strong mission stations, in South-Carolina, Alabama, and Louisiana, and not in Connecticut, New-York, and Pennsylvania? Should they be advised to work from the South northward, and not from the North southward? And yet this is just what some few injudicious missionaries in China are now advocating. The province in which Shanghai is situated, is in the latitude of South-Carolina, while Ningpo, Amoy, Canton, and Hong Kong are still further to the south. Some few of the missionaries at these places still advocate making them the principal mission stations, even when the cities of Peking, Tientsin, and Tung-chau (whose latitudes are much the same as New-York, Philadelphia, and Baltimore) are opened.

It is natural for missionaries who are surrounded by a dense heathen population to dwell upon the importance of missionary labors in their locality, and it is Christian for them not to be discouraged by climatic or other hindrances; but it is, at the same time, both wise and Christian to remember that "the field is the world," and that the souls of the Chinese in one province are as precious as those in another; and that of two provinces equally populous, and equally opened to missionary labors, the healthier one should be chosen. This conviction is forcing itself upon the minds of the great majority of the missionaries, and the number who advocate continuing the principal mission stations at the old "Five Ports," is constantly becoming less. Bishop Boone was in favor of going northward, and our two missionaries now in China, the Rev. Messrs. Thomson and Schereschewsky, are in favor of making Peking the headquarters of our mission, and the see of the successor to Bishop Boone.

#### THE NUMERICAL RESULTS OF MISSIONS.

The missionary in the Canton province, quoted above, says: "The numerical results of missionary enterprise in China are

not striking." To this we may say: Could we expect them to be, when, added to the other peculiar difficulties of the work in China, the average term of missionary service, according to this writer's own showing, has been only six years? By the time the missionary has become *fully* efficient, by having *well* mastered the language, and become familiar with the superstitions and the mental and moral characteristics of the people, he is either cut down by death, or returns home entirely disabled. And even during these six years of service, owing to the enervating character of the climate, the intense heat by day, and the malaria by night, *he could not do more than half the amount of work that he could have done in the salubrious northern provinces in the same period of time.*

The writer had been but nine months in Shanghai, when he was struck down by the malarious fever, which confined him to his room for six weeks, and of which he had frequent subsequent attacks during the remaining four years which he spent in the East; and short as was his term of service there, he saw others come after him, and go home before him, disabled in the same way.

The writer already quoted from, further says, "At present, the removals by death, failure of health, and other causes, allow but few to give the lengthened service so desirable;" and then he asks: "Is it reasonable that the spiritual subjugation of four hundred millions should be left to some one hundred men, who can only show an average of about six years' service?" To which we reply, that it is not reasonable that the Christian Church should send so few men, *and it is also very unreasonable that the few who are sent should be encouraged to labor in provinces where the term of service is so brief, when, for the last four years, provinces have been opened where the term of service may, so far as the climate is concerned, be as long as it is in New-York or Pennsylvania.*

J. L.



ENTRY OF THE EMIR INTO SAMARCAND.



### A Visit to Samarcand.

SAMARCAND is the ancient capital of Central Asia, and at the present day is

the largest and most beautiful city in Turkestan. The inhabitants of this country constantly say of it: "Samarcand



resembles Paradise." A Persian poet says: "Samarcand is the centre of the whole globe." But M. Vambéry, a Hungarian gentleman who has lately visited it, was greatly disappointed at its appearance. Though it is the most beautiful of the various cities in Central Asia which he visited, yet it is very far inferior to what the glowing descriptions of it which he had read, had led him to expect.

M. Vambéry believed that the birth-place of the Hungarian language was in Central Asia, and it was in order to get light upon this subject that he undertook the perilous journey to Samarcand.

So fiercely fanatical and cruel are the Mohammedan residents of those regions, that it is certain death to a European, who is not a Mohammedan, to be discovered among them. This Hungarian gentleman, therefore, resolved to assume the character of a Moslem dervish or religious devotee; and for months and months he wandered about with only a few rags as his covering, in constant peril of perishing by torture and a cruel death at the hands of the Moslems, or of dying of thirst and starvation when crossing the awful deserts of Central Asia. Sometimes he would be startled by the natives exclaiming: "See what a white dervish!" But he would quote the Koran to them so beautifully, that his face was declared to be white with the light of Islam.

To prepare himself for this journey, M. Vambéry was for more than six years living as a Turk in the "best Turkish houses" in Constantinople, studying the Turkish language and habits, and cutting himself off entirely from European society. Now we do not approve of the deception which this gentleman practised, and we only allude to his course in order to show what labor and suffering men of the world will endure in the interests of science. Should not every Christian be willing to labor and suffer for the higher interests of religion?

As we have read M. Vambéry's book,

we have shuddered at the awful cruelties of which he was the unwilling eye-witness, and longed for the time to come when the crescent shall give place to the cross, and when the religion of Jesus shall take the place of the system of the false prophet.

The engraving, which is taken by permission from Harper & Brother's edition of the work, shows the style of the buildings in Samarcand, and represents the entry of the Emir into the city.

#### —•••— The Bishop of Gibraltar at Athens.

WE have recently received a copy of a pamphlet entitled "Notes of a Visitation Tour in 1864, by the Lord Bishop of Gibraltar," from which we extract the following reference to Athens, and our Mission there:

"From Messina, the Bishop proceeded, April twenty-fifth, to Athens, in Her Majesty's steamer *Casadoc*, in which he was kindly allowed passage as far as Smyrna. He was thankful to find at Athens a small but pleasing and characteristic English chapel, and the service excellently conducted by the good Chaplain, (in orders from the American Church,) Rev. Dr. Hill. A fund is being raised for the completion of the inclosure of the chapel, to which the Society for Promoting Christian Knowledge has recently granted twenty pounds, and the work will be taken in hand. Two young men, one of them the son of the Hon. P. Scarlett, (at that time the British minister,) were confirmed; and a most interesting confirmation of nearly one hundred seamen was held on board Her Majesty's steamer *Revenge*, on the Sunday afternoon.

"Throughout his visits to the East, the Bishop made a point of paying his respects to the Prelates of the Eastern Church, and assuring them of his veneration for their office and their Church, between which and the United Church of England and Ireland, there has never been any such barrier as exists between the great Anglican Communion and the Church of Rome. At no place were these expressions on the part of the Bishop of Gibraltar more warmly responded to than at Athens, by the venerable Archbishop. He specially

invoked the divine blessing on the confirmations which were to be administered on the following day. It was deeply interesting to the Bishop, as well in visiting schools as private houses, to hear the Nicene creed recited by children; and he could not but wish that English children were as familiar with the repetition of that creed as they happily are with the Apostles' Creed. He was much struck with the great opportunities of usefulness which have been enjoyed for so many years by the excellent Dr. and Mrs. Hill at Athens. As many as five thousand Greek young women, of all ranks, have passed under Mrs. Hill's Christian instruction, and this not in opposition to the authorities of the Greek Church, but owing to the excellent judgment which has been shown, with their full sanction and concurrence.

"Two benevolent ladies are endeavoring to establish schools in Servia on the model of these so successfully conducted for thirty years at Athens, by Mrs. Hill. The Misses Walsh have, with persevering zeal, conducted a school of the same description for many years at Constantinople."

#### Money has been Dignified.

"I AGREE with Charles Lamb, when he says that money is not dirt, as some people say it is, but that it is a good house, beautiful pictures, a splendid library, a fine garden, because money secures all these things. I say, sir, money is not dirt; but it is hospitals for the sick, houses for the destitute, asylums for the fatherless, schools for the ignorant; it is the ship in which the missionary sails across the sea, the bread that he eats, the chapel in which he preaches, the Bible which he gives to those who are perishing. Money is not dirt: it was that which the wise men laid at the feet of the infant Saviour, and with which He and His mother were supported during their forced exile in Egypt; it was that with which the Galilean women bought that with which they ministered to Him on His last journey to Jerusalem to the altar of the world's atonement. No; money has been dignified ever since it waited upon

the footsteps of the incarnate Son of God, and ministered to His bodily necessities; and it has become dignified still more by the extension of His kingdom among men. It was that with which those two or three lonely Jews paid their fare in the ship in which they embarked from Troas, and brought to Europe that which hath uplifted it to a height of prosperity and glory unequalled before in the history of the world; it was that which the Philippian Church sent to the good Gentile missionary in the Roman prison-house, and which told him of hearts which had been moved to grateful love by the story of Him who, though He was rich, yet for our sakes became poor."—*Rev. C. Vince.*

#### The Mountain Tribes of Burmah.

THE Rev. Mr. Bixby gives the following remarkable account of the mountain tribes in Shan-land, Burmah:

"There is no material in this country so favorable for the work of raising up teachers and preachers, as these robust mountain-men. They have never come under the blighting curse of idolatry. They are not the subjects of any deeply inwrought superstition. They are confiding, docile, and very fond of study, when once their minds have been touched. They have been in a measure preserved by their very remarkable traditions, which seem to pervade all classes and tribes, even where there seems to be no similarity of language or feature, and no intermingling of tribes. God has reserved to Himself many times 'seven thousand' in these mountain fastnesses, who have never bowed the knee to the Buddhist Baal, who have successfully resisted all attempts to proselyte them to the Buddhist faith, but who are susceptible at once to the genial influences of a pure Christian faith. It is a soil preëminently favorable to intellectual and religious growth. They are destined to become a mighty evangelizing power, in Burmah, and Western China. Oh! that we might all awake to a just appreciation of this subject, so momentous to the interests of our missions."

THE Rev. Augustus Christian Höhing was ordained a Presbyter by Bishop Potter at Grace Church, White Plains, on Friday, September thirteenth. Mr. Höhing left this city for China by way of Germany, on the twenty-third ultimo.



## ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from August 10th to October 1st, 1865.

## Maine.

Hallowell—St. Matthew's,..... \$5 75

## Vermont.

Arlington—St. James', for Honolulu,  
Sandwich Islands,..... \$5 00  
Norwich—St. Barnabas' S. S.,..... 1 00 6 00

## Massachusetts.

Clappville—Christ,..... 10 23  
Newburyport—St. Paul's S. S., for sup.  
of James Morse scholarship, Af.,... 20 00  
Pittsfield—St. Stephen's, Mrs. S. C.  
Newton,..... 50 00  
Plymouth—Christ, five-cent coll.,... 4 10 54 33

## Rhode Island.

Bristol—St. Michael's, Ladies' Benevo-  
lent Soc.,..... 50 00  
Westerly—Christ, five-cent coll.,..... 23 00 73 00

## Connecticut.

Branford—Trinity, E. F. Rogers, for  
Af.,..... 10 00  
Bridgeport—Christ,..... 53 30  
New-Haven—St. Paul's,..... 150 00  
St. Thomas', \$27.17; S. S., \$46,.... 73 17  
New-London—St. James',..... 104 92  
Newtown—Miss Phebe Booth,..... 142 50  
Stratford—Christ,..... 42 13  
Watertown—H. P. B.,..... 2 00  
Woodbury—St. Paul's,..... 10 00 553 02

## New-York.

Athens—Trinity,..... 10 00  
Bay Ridge—Christ, five-cent coll.,... 14 00  
Brooklyn—St. John's,..... 12 07  
Cooperstown—Christ,..... 30 04  
Cornwall—Holy Innocents,..... 5 00  
Delhi—Charles Marvin, Esq., for Af.,... 20 00  
Haverstraw—Trinity, five-cent coll.,... 12 10  
Hempstead—St. George's, \$20.25; for  
Africa, \$5,..... 25 25  
Hoosick Falls—St. Mark's,..... 4 00  
Islip—St. John's,..... 5 00  
St. Mark's,..... 2 50  
Lithgow—St. Peter's,..... 3 00  
Moriches—Mrs. J. G. Floyd, for Ca-  
valla Messenger,..... 1 00  
Morrisania—St. Ann's,..... 25 00  
Newburgh—St. George's S. S., for Rev.  
C. C. Hoffman,..... 15 00  
New-York—Christ, a friend,..... 154 00  
St. Peter's S. S., for scholarship in  
Africa,..... 25 00  
Stewart Brown, Esq.,..... 100 00  
Sigma,..... 25 00  
New-Rochelle—Trinity S. S., five-cent  
coll.,..... 6 70  
Philipstown—St. Philip's,..... 7 30  
Pine Plains—Regeneration,..... 2 00  
Ravenaood—St. Thomas', \$15; five-  
cent coll., \$6.50,..... 21 50  
Rensselaerville—Trinity,..... 12 50  
Rhinebeck—Messiah,..... 20 00  
Richfield Springs—St. John's,..... 4 00  
Rockaway—Trinity,..... 8 40  
Saugerties—Trinity, \$71.37; S. S.,  
Boys, for Af., \$4.41; Girls, for  
Greece, \$5.59,..... 81 37  
Sing Sing—St. Paul's,..... 10 00  
Whitestown—Grace,..... 50 00  
Yonkers—Mediator, five-cent coll.,... 37 40 749 13

## Western New-York.

Branchport—St. Luke's,..... 25 00  
Palmyra—Zion, for Orphan Asylum  
Africa,..... 2 13  
Suspension Bridge—De Veaux College, 5 00 32 13

## New-Jersey.

Bergen Point—Trinity, five-cent coll., 36 00

Elizabeth—St. John's, \$137.32; for Af.,  
\$50,..... \$137 32  
Moorestown—Trinity,..... 5 00  
Newark—C. S.,..... 500 00  
New-Brunswick—Christ,..... 46 56 \$774 88

## Pennsylvania.

Germantown—Christ, five-cent coll.,... 100 00  
Holmesburgh—Emmanuel, for China, 1 00  
Lancaster—St. James', five-cent coll., 17 00  
Lebanon—St. Luke's,..... 5 75  
Philadelphia—St. John's S. S.,..... 5 00  
St. Matthew's,..... 51 95  
Trinity,..... 5 00  
West—St. Andrew's,..... 10 00  
Pittsburgh—St. Andrew's, five-cent  
coll., for Af.,..... 50 00  
Pittston—St. James',..... 12 00 257 70

## Delaware.

Stanton—St. James', ..... 20 00

## Maryland.

Frederick—All Saints', five-cent coll., 45 00  
Harford Co.—St. Mary's,..... 30 00 75 00

## West-Virginia.

Parkersburgh—Trinity, five-cent coll.,  
\$15; a friend, \$5,..... 20 00

## Kentucky.

Jefferson Co.—St. Matthew's, ..... 103 80  
Lexington—Christ,..... 100 00 203 80

## Ohio.

Cincinnati—St. James', five-cent coll., 20 00  
Cleveland—Trinity, for sup. of Rev.  
W. C. Duerr,..... 80 00  
Gambier—Harcourt Par. \$53.44; S. S.,  
for scholarship in Af., \$75; five-  
cent coll., \$77.30; Rev. W. Newton,  
for Rev. W. C. Duerr, \$10,..... 215 74  
Marion—St. Paul's, five-cent coll.,... 10 50  
Massillon—St. Timothy's S. S.,..... 59 00  
Mount Vernon—St. Paul's, five-cent  
coll.,..... 30 00  
Springfield—Christ, five-cent coll.,... 34 15 449 39

## Illinois.

Chicago—St. John's S. S., five-cent coll., 15 00  
Rockford—Emmanuel, five-cent coll., 19 00 34 00

## Michigan.

Adrian—Christ,..... 18 75  
Battle Creek—St. Thomas',..... 10 00  
Flint—St. Paul's,..... 2 00  
Grand Rapids—St. Mark's S. S., five-  
cent coll.,..... 34 15  
Tecumseh—St. Peter's, five-cent coll., 3 30 68 20

## Wisconsin.

Milwaukee—St. Paul's, five-cent coll.,  
for Af.,..... 20 50  
Nashota—St. Sylvanus,..... 10 50  
Racine—St. Luke's,..... 23 95 54 95

## Minnesota.

Stillwater—Ascension, for Af.,..... 7 50

## Iowa.

Clermont, for Africa,..... 5 00

## Miscellaneous.

Interest on Trust funds,..... 2156 22

Total,..... \$5,660 00  
Amount previously acknowledged, 72,649 46

Total from Oct. 1, 1864, to Oct. 1, 1865,.... \$73,809 48

CORRECTION.—In the September number the amount credited to Ch. of Mediator, Yonkers, should have been St. Paul's Ch. same place.